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By Mauro Garcia

More Documents on the Japanese Occupation

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THE LIBERATION OF THE PHILIPPINES *

By Carlos P. Romulo

Mr. Speaker, I have come to make a report from the front lines of democracy. I have just returned from Leyte, Philippines.

More than 2 months have passed since I said au revoir to you upon this floor before rejoining Gen. Douglas MacArthur in the Southwest Pacific. Today it is my privilege to inform you that within that time I have seen the start of the liberation of my country, and I have returned to America and to this floor to bring to you, the American Congress, representing the American people, the gratitude of the people of the Philippines.

Within these past weeks we have stood upon Philippine soil; we have seen the American flag and the Filipino flag flying over that land again; we have talked with people who, since December 7, 1941, three full years, have fought, waited, and prayed with America. They are my people, and I speak to you now with their voice, and it is their story I have to tell.

It is a story not for America alone but for the entire world.

It is the story of a people's unwavering faith in America, unshaken by the bestiality of a brutal enemy during the long night of humiliation and defeat. It is the story of the redemption of a pledge in honor given by an American and in honor fulfilled in the truest American tradition. It is the story of Filipino civilian resistance that started without military leadership and grew from day to day and from island to island into one of the most spectacular underground movements in the world. It is the story of a government in exile returning to the homeland and taking over the civil government from the military without undergoing the throes of internecine warfare such as we see in many of the liberated countries in Europe today. It is the story of the blood brotherhood of two peoples of two different races and one human standard. It is the story of democracy at its best.

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* Speech delivered as Resident Commissioner of the Philippines in the House of Representatives of the United States Congress on December 7, 1944. This and the two following speeches of Dr. Romulo, President of the University of the Philippines and concurrently Secretary of Education, are reprinted from the *Congressional Record* of the United States Congress.

First of all, I want to report that we met with victory on Leyte and that our hold there is secure. It is our first step toward inevitable, final victory. Only one difference makes it unlike other victories.

That difference is Bataan.

Since Bataan, General MacArthur has been fighting for an idea. It was the American idea of freedom and democracy. He had seen his faith in the Filipino Nation upheld by Filipino loyalty to American ideals. His faith had been justified in the fox holes of Bataan. He was forced from the Philippines, but for two and a half years he held to that single purpose expressed in the pledge made then: "I will return."

He kept the pledge on Leyte Beach in words that are now part of our known history: "I have returned."

My story really begins with October 20 of this year, which for our forces was A-day, the day of our first attack on the Philippines which will serve as our springboard to Manila. It is not for me to tell you now how A-day was advanced by General MacArthur, nor of the weeks chopped off our schedule and the American lives saves by that priceless salvage in time, nor of the concentrated power expressed that morning in the numbers of men and ships and planes. Our front lines are long in the Pacific, and the action is terrible and swift. I shall speak only of the comparatively small sector before my eyes that morning as the troopship *John Land* moved up on the strip of shore objective that was Leyte.

Around us in Leyte Bay were 600 other ships—troop carriers, battleships, destroyers, cruisers, rocket ships—a massed unit that at one time, on its way to this place, had covered nearly a thousand miles of sea. The sky overhead was blanketed with American planes, pouring down hell over the Japanese installations. The naval bombardment was sonorous as an organ. It was one solid deafening roar, and the rocket ships were laying lines of explosions like embroidery along the shore, blasting everything in their way. There would be the roar of explosion and the puff of smoke and the fires starting in the Japanese fortifications and the coconut palms. Among the Japanese hiding in there were the Sixteenth Division, who had beaten us on Bataan. They had been responsible for the nightmare "March of Death" after Bataan fell.

All this time we were milling around on deck among swarms of the heartiest, finest men on earth, the American soldiers. Life or death was a split second away, but they were jostling and kidding and pushing around getting autographs on their short-snorter bills. Every man seemed to have a gun in one hand and a fountain pen in the other while moving up on Leyte in the concentrated might and fury of American vengeance written before us in smoke and in fire on earth and sea and sky. Never in my maddest dreams in Bataan could I have hoped for this—to see America on its way back—so surely armed with such indescribable power.

It was 10 o'clock in the morning, October 20, 1944.

The landing barges were on the water; the rope ladders were slapping against the ship's side; the boys began piling overboard. These were your boys—healthy, strong, clean, well equipped—everything to fight with, everything to protect them, everything to fight for. The last night on board I had addressed them over the loud speaker. I had told them to remember those who had died on Bataan. Now, going over the side, they grinned their clean, young grins and flipped thumbs up, and they said to me as I looked at them from the bridge, "Sir, for Bataan."

Wave after wave of them went ashore. We watched them through glasses and mine blurred because I knew that many of them would not come back. The waters of Leyte Bay were aswarm with barges. Some were hit by Japanese mortar shells and went under. From those barges which sank only a few of the boys made shore. We saw the first casualties, piled on barges, brought back to the ships. On land our boys were ready with flame throwers and tanks and every manner of armament—they had everything. Waves of men kept pressing on between the palms and flames and blasted rubble that had been the Japanese barricades, and they were not being thrown back anywhere as far as our glasses could see. Only those were left on the beach and in the water who could not go on.

Red Beach, Palo, Leyte. Remember that landing place—the first step back; the first erasure against Corregidor and Bataan.

We waded ashore. Under my feet I felt the crunch of my land, my country again, the earth of the Philippines. After two and a half years of forced absence—my native land. The landscape around us was raging with fires set by our rockets and flame throwers, and the rubble of Japanese installations was before us, and all around us on the beach were our dead. But this was it. The answer to millions of anguished prayers. Once more, a portion of our soil set free. In that moment on the beach there flashed through my mind a picture I had vowed never to forget, the picture of our dead who had been piled to the water's edge on Bataan, and I thought to myself, how much easier they will rest tonight.

There were Japanese dead on Leyte, but while I felt no exultation over their strewn bodies I could not pity them. These were the men who had dealt out flame and death to our forces when we were helpless on Bataan. These were the bestial Japanese who had marched our naked and defenseless boys over those cruel miles and into the barbed-wire traps they called prisons. They had tied our men back to back and had bayoneted them. They had done unmentionable things. They had defiled an emblem never before dishonored. But not for long. Because the first thing I saw on Leyte was the American flag hoisted to a coconut tree, and beside it was our Filipino flag, both flying together again over the Philippines.

Under those united flags our soldiers were spread out in fox holes forming a wide guarding phalanx to protect General MacArthur and President Osmeña from the Japanese snipers. The crack of Japanese rifles answered by American guns interrupted all that followed. President Osmeña and General MacArthur sat down on a fallen tree trunk under a coconut palm and held the first conference on liberated Philippine soil, while all around them the soldiers watched from their fox holes, and beyond lay those who would not watch again.

It is the story of these men on Leyte beach that I have returned to tell you today, but it is also the story of other men who fought—in the beginning without uniforms or shoes or guns or food or hope. Their courage helped us on A-day at Leyte.

They are the Filipino guerrillas whose story can at last be told. The fall of Bataan has become a datemark: "Before Bataan fell," or "after Bataan fell." But an accuracy of date is a fallacy of fact. To the Filipinos Bataan never really fell. It spread. The Japanese hordes crushed it, then scattered the fragments, and like seeds sown afar, Bataan has spread throughout the Philippines, new crops in new earth. This was the civilian resistance against the enemy, that no Japanese terrorism could stop. This was the Filipino underground movement that inspired General MacArthur to issue a special release upon landing on Leyte, praising their loyalty to America, their valor, and their tenacity.

For two and a half years we had been obliged to conceal their living story. How I longed to tell it. How I wanted the American people and all people everywhere to know that a captive nation had united under bondage to fight in support of the Americans who had once been their conquerors. No longer can we look to the Philippines and say: "This is Philippine earth, or this American." It is Fil-American; it is the new world, the El Dorado of all those who throughout history have dreamed of freedom. It was founded by white and brown brothers who went cold and wet and hungry in tropic mud, who might have given up but did not, who joined forces and grew and survived against incredible opposition, thinking the same thoughts, sharing the same dreams, fighting for the same ideals—equality, fraternity, liberty. These have been fought for before, but never have we seen them so triumphant as we saw them that first day on Leyte.

America's forces and the secret Filipino forces joined for the first time on Leyte. While our armadas of the sea and land and sky were driving the Japanese back, the guerrillas were synchronizing their attacks from the rear, not only on this island but everywhere in the Philippines. Even on Luzon they are fighting now to meet us on our way.

This is no hit-and-miss crusade. It is planned victory. We have been in active communication with the Philippines ever since Bataan. The Filipino guerrillas, motivated by loyalty to America, gave up their homes, their families, and any security that might be left them to live in woods and caves like animals, fighting when they could, facing capture and Japanese atrocities. Many died by torture.

The Filipino guerrillas knew all that America was planning, and they aided and abetted all plans. They were ready to welcome President Osmeña and his civil government. The *Free Philippines* magazine, printed for the Filipinos by the Office of War Information, was taken by submarine to the Philippines, and every copy delivered there was passed from hand to hand. Thus, every Filipino knew that President Quezon had died in America, that President Osmeña had taken his place in exile, and that America was bringing President Osmeña back to the Philippines. With makeshift radio sets and electric energy generated by hours of effort, they listened to KGEI from San Francisco and the Philippine Hour in Brisbane. During this past year American submarines have landed on Philippine coasts with clothing, guns, ammunition, radio sets, cigarettes, and chewing gum for the guerrilla army until the desperate Japanese overlords were driven to declare the possession of a stick of chewing gum punishable by death. The reports of Tokyo propagandists were futile against the swift and sure communication between the Filipinos who were in captivity and the Americans who were on the way.

Mr. Speaker, consider Leyte beside the scenes that have taken place in Paris, in Rome, and now in Brussels and in Athens. In Europe we have disorders, riots, civil war. There were shaven heads and brandings and the mobs taking justice into their own hands. But the reestablishment of the Commonwealth Government of the Philippines on Philippine soil has been accomplished with a dignity that should make every American proud. Directly after occupying a town or city, General MacArthur, inspired by the spirit of liberalism that has guided American policy since the inception of American rule in the Philippines, turns the liberated city back to the Commonwealth Government.

How I wish the world could have witnessed the ceremony on the capitol steps in Tacloban when, in the presence of the Presidential and military staffs, just 2 days after it was freed from enemy control, General MacArthur delivered Tacloban into the constitutional charge of President Osmeña. In Osmeña's simple words of acknowledgement, the Commonwealth of the Philippines was reestablished on Philippine soil.

During the next days the schools were reopened and Mass was said in the churches. Religion and knowledge, God and learning, two matters the Japanese forgot, returned to Leyte together with freedom. During that first week other towns were retaken, and the same procedure was followed.

The transition from military to civil government was as smooth as it was rapid. This smooth transition was due to three factors: First, General MacArthur, as a true American, has faithfully followed the liberal policy set by this Congress in dealing with the Philippines, a policy that has been reaffirmed time and again by that steadfast friend of the Filipino people, President Franklin Delano Roosevelt; second, President Osmeña had a master plan ready, and the blueprints, as prepared by him and his government, had been laid out in advance; and, third, because the Filipino people were prepared for the restoration of their constitutional rights and liberties. To them, Sergio Osmeña is the symbol of Filipino unity, and they rallied to this side when he sounded the clarion call of national oneness and responsibility. He said:

> Ours is a constitutional Government; ours is a community educated in the norms of a Christian civilization. Due respect for the law, rigid adherence to those principles established in civilized countries, complete obedience to the decisions of the courts—all these involve forms of character and high moral attributes that are the possession of enlightened countries like ours. On the threshold of occupying a sovereign place in the concert of free nations, we must live up to our responsibilities. We must prove our ability to maintain domestic peace and our capacity to mete out justice. Precisely when the eyes of the civilized world are focused on our country, we cannot allow acts of personal revenge and misguided zeal to cast a reflection on our civilization and our ability to maintain an orderly government. Ours is a Government by law; the splendor of its majesty must never be dimmed in our land.

This is the story I have come back from the Philippines to tell you. It is of General MacArthur and the idea he has lived and fought for since we left Bataan. It is of President Osmeña and his plan for the future of the Philippines—rehabilitation, relief, early independence—that has fitted together and worked along with all that was planned by America. It is the story of that great Filipino underground army that fought in heart-breaking secrecy for two and a half years and their final triumph in sharing our victory at Leyte. And it is, moreover, each and all of these, American feelings and Filipino feelings, different reasons and different earth, but all stirred by the same impulse that can be summed up in one word—Bataan.

I saw Bataan again on Leyte. Filipinos and Americans there shared understanding of one another, having shared the same hunger for liberty, the same sacrifices and death and glories, and the same God. From this American Congress we obtained political equality; in Bataan we won social equality. That is why it is impossible to encompass in communiques the way the American G.I. feels toward the Filipino who fought alongside his fellow American in the same fox hole in Bataan and later inside the barricade as his ally and friend; impossible to compress in print the way the Filipino feels towards G.I. Joe, his comrade-in-arms and liberator. This is democracy as we saw it on Bataan. It is on Leyte, set like a torch between East and West.

Between these two places within a space of two and a half years, we have compressed the greatest story in all freedom's history. It did not begin at Leyte, however, or even in Bataan. The first words were written within this Chamber with the passage of the Jones Act in 1916. To it can be dedicated this sacrifice and brotherhood between men of two races and a single human standard. Bataan was the first chapter written in the mingled blood of Filipinos and Americans, and Leyte and every recovered Philippine mile are others, all leading to the final shared exaltation at the fall of imperial Tokyo.

This is democracy's story written by your sons and mine, a story for all the world. I have returned temporarily from the fighting front to bring it to you and to bring you renewed assurance of the pledged gratitude and loyalty of the people of the Philippines.

Ambeth Ocampo

THE NEW FILIPINO GENIUS *

By Carlos P. Romulo

Gentlemen of the press, two and a half years have passed since the day in July 1942 when I gave you my first off-the-record account of conditions in the Pacific, directly after my escape from Bataan. Since then how changed is that picture and how different my state of mind. At that time I was afraid to speak to you, although I have been a newspaperman all my life and feel most at home among the people of the press. Yet I dreaded speaking for fear that you might sense my bitterness and misunderstand that bitterness, for I can tell you now how deep was my despair when I spoke to you then.

My talk was off the record, and even then I was afraid you would think my report exaggerated. I could not have exaggerated conditions as they were then. We were beaten in the Pacific. We had no defenses there. And I was fresh from the sight of Japanese brutalities and depredation that might well, at that time, have been as shadows of things to come to this country—to this very city.

Now I have a different report to make, and this is on the record, written in red, white, and blue. I came back from the front lines to report certain phases of that victory to the American Congress and the American people, and it is only justice that I complete that report by this to you, the American press, because you were the people who first listened to me and knew that what I told was the truth when I spoke of Bataan.

I have reason to remember that off-the-record talk before you beyond all other talks and with mixed emotions, for it was that talk which set me forth as a lecturer, the voice of Bataan in the United States, speaking from coast to coast, in 466 American cities. Quite a few of your group came to me after that speech and said, "You should tell the story of the Philippines to all America." And because newspaper people usually finish the things they start, I found myself overnight a traveling spokesman for Bataan.

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* Addressed delivered before the National Press Club, Washington, D.C., on December 14, 1944. Dr. Romulo was then Resident Commissioner of the Philippines to the United States.

So that talk I made before you directly on my return to America changed my plans and my nationality; from being a Filipino soldier I became a sort of talking flying Dutchman, racing all over America telling of our fight to hold the ramparts of democracy in the Pacific, until called back to rejoin General MacArthur on the return march to the Philippines.

During these past two a half years, do not think that a Filipino, even in America, could forget what had been done to the Fil-American forces on Bataan. No Filipino and no American who fought for democracy in the Pacific will ever be able to forget or forgive what the Japanese have done there. But during these years my memories deadened somewhat so that when we waded through that bloodied surf onto Leyte I was looking forward to seeing my country again, and I was not prepared for what had been done there by the invaders. Two and a half years had deadened the horrors of Bataan and Corregidor, and I had forgotten much of the ugly terror we had lived under while trying to hold against a race which was not fighting under a code acceptable to the rest of the world. Time had dulled for me the memories of men tied back to back and stabbed to death, and patriots crucified, and women turned over to shame and to death. I had not forgotten. But in America it did not seem that such things could be, and it does not seem so to anyone who is safe in America. Such things can never be real to those who are safe.

But on Leyte Beach, it returned to me again. Here again were the horrors of Bataan.

For on that beach my countrymen came to us, braving the gunfire to touch our clothing, weeping, and only half believing we were really back. They were half-naked skeletons, young girls wearing pieces of garments, children dressed in cloth made of beaten bark. Leyte, like all the Philippines, has been stripped by the Japanese of every scrap of food and material that might give a little strength, or comfort, or shelter to my people. This testimony alone, hideous as it is, has convinced me that Japan from the beginning has been certain of defeat.

If the Japanese had felt their residence in the Philippines would be permanent, they would not have despoiled the land and weakened the people. The land was too rich a source and the people might have been too useful. They would have behaved differently toward a country in which they intended to remain and develop in resources.

But the Japanese knew almost at once their stay would be short in the Philippines. America and the Filipinos themselves were determined to shorten their stay there. In that short time they did the best they could to ruin the one country that represented American democracy in the Far East. It was the democratic tradition of the Filipino that the Japanese feared and hated, and tried to drain from him with the blood from his veins. Again I am not exaggerating. There are trees that were living crucifixes in the Philippines where men died for believing in the American form of government. I am not talking in scareheads. These are plain news facts. They are in the reports that have been sent to us this past year by the loyal Filipinos who worked from within, on our side. Let us not forget, on that peace table that is looming nearer and larger, to lay open the records of the Japanese who behaved like beasts in the Philippines.

His behavior there is testimony to his stupidity. He evened his score with America on its ravaged earth, and it is there that America is evening up the score.

We saw our first victims of Japanese coercion on Leyte. Young boys with arms scarred had been given the "sun treatment"—tied all day face up under the blazing skies because they would not collaborate. And in the suburbs of Tacloban, the capital, our first recaptured town, we were shown a rise of earth on a little hill, no gravestones, no markers there to point to the presence of 200 dead, shot there together for refusing to collaborate with Japan. How ably the Japanese disposed of everything, even these poor bodies, in one unmarked grave. We heard on Leyte of their actions everywhere, how their army trucks came to every door, and soldiers entered the houses taking everything that might be of use, and throwing all else out of the windows or firing it there. All their loot was taken on ships to Japan, leaving the Philippines stripped to its scorched earth; and you know how the Filipinos brought on famine by refusing to replant that earth to feed Japanese mouths.

What was done to household goods was done to everything. The Japanese stripped the earth of its green and the souls of men of hope. They forced Nipponese jurisdiction upon the schools of which we had been so proud, Filipino schools, paid for by our own taxes; and by so doing they set literacy in the islands back by at least five years.

As newspapermen you will be glad to know of America's first act in Tacloban. It went to press.

As soon as we took the capital, the boys from the Office of War Information scurried around and uncovered a press the Japanese had overlooked. They set it up and went on a door-to-door paper hunt. The municipal building contributed some paper, and the convent some more, and a store some more, and so enough paper was collected to bring out the one-sheet edition of the Leyte-Samar *Free Philippines,* printed in English for the Filipinos. In that first edition of Sunday, October 29, 1944, we announced the reopening of the schools.

As Americans you will be glad to know that the first act of the Commonwealth Government upon resuming the reins of government was to reopen the schools and churches; God and knowledge and the press returned together to the Philippines. The churches had not been closed but were under the surveillance of the police and all sermons were under Japanese censorship.

The next morning we opened the first school in Tacloban, and if we had needed proof of the physical and spiritual blows the Filipinos had suffered, it was revealed then in the appearance of the children. They marched in, not like youngsters, but like little robots. Then they saw us, President Osmeña and his cabinet, General Fellers and former Vice Governor Hayden, and they saw their teachers smiling and wet-eyed too. And what did those children do but burst out singing "God Bless America." Two and a half years are a long time in children's lives, but they had not forgotten the words.

The Japanese had stressed the point that their curriculum must be taught in Japanese, and yet they had to use English to teach these children.

I shall never forget the words one teacher, Amador Daguio, spoke that day.

"Before us were the Japanese bayonets—behind us our Filipino traditions—and with us our unwavering loyalty to America. The Japanese frightened us and under duress we were compelled to do certain things, but what was with us and within us they could not take away."

The school teachers brought out of the earth the American school books they had buried there in tin cans. The Japanese had ordered these democratic textbooks burned, and had watched auto-de-fés of what the Filipino teachers had let them believe were the books. But the books had stayed buried two and a half years. Needless to say, their odor was terrible.

But the words in those books had kept their strength below the captive earth, for they were the words that had held the source of freedom and of loyalty, first to America and then to the Philippines. The Japanese could not put those words behind barbed wire nor make them die. They lived and are still alive—on Leyte, Luzon, Mindanao—with the ideals they made live in these places that held them, along with all the other Philippine islands, to America.

The pictures of Lincoln and Washington that once hung on our schoolroom walls beside the picture of our Filipino hero, Rizal, had all been burned by order of the Japanese. The pictures of these men were too big to hide. But the words these men left were in the books and in the hearts of the Filipinos.

And the American flags that had hung beside these pictures had been preserved and they met us on the beach at Leyte, waved by Filipino hands. The thousands of Rising Sun flags distributed by the Japanese were joyously burned by the Filipinos while the American forces were pouring down over Leyte the greatest aggregate of blazing hell in the entire history of war, and their destruction was a bitter disappointment to the American soldiers who came hunting them later as souvenirs. The Filipinos found it difficult to understand why their American friends wanted such things, but when they found that they did, they felt badly over having burned the hated flags.

Those American boys of yours on Leyte have set the human pattern for the future, as Leyte sets the pattern for the future of the Philippines. I cannot stress enough the importance of this meeting on Leyte, our first recovered Philippine island, between the Filipinos and the American G.I. While our forces were preparing for the Philippine landings, every man was given a pamphlet on the Philippines prepared by the Psychological Warfare Section of General MacArthur's staff. It was a splendid bit of writing, properly angled to show their American soldiers what the Filipino had done on Bataan, and that the Filipinos were unlike the other natives met with in the Southwest Pacific. It told the American

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G.I. that these people on Leyte and Luzon were allies and loyal to America, and that they had been fighting, you American boy about to land, for you. He has been fighting for years, and if he looks ragged and hungry don't look down on him because he got that way fighting for you. One of the highlights of that pamphlet is: "It is of the greatest importance that you do everything in your power to maintain our high position in the Filipino's regard—the position that took so many years to develop. Every American soldier carries a personal responsibility for any rough or rude treatment. Treating the Filipino like a lowly native would inevitably cause a revulsion of feeling that would take years to overcome, if it were possible to overcome such a feeling at all. In addition to loyal friendship, we and the Filipinos have had a brotherhood of arms since December 7, 1941. It must be preserved."

That was the purport of the pamphlet, and it was a perfect introduction for the Filipino on Leyte and for the boy who landed there on a barge under fire.

Then, the American fighters knew how General MacArthur felt toward the Filipino and the Philippines, and his faith in the country and its people had permeated the forces that took Leyte.

Also, on Leyte we met the first American guerrillas, soldiers and civilians who had escaped the Japanese, and who had fought beside, and been shielded by the Filipino fighters for two and a half years. The Americans in the Philippines could not have survived for 2 hours without the protection thrown over them by the entire country. We heard stories that resemble the underground railway accounts of the Civil War days, of Americans being passed from house to house, always ahead of the Japanese hunters, while even the little Filipino children risked their lives lying to protect them. Filipinos were flogged to death by the Japanese because they refused to tell of the hiding places of the many Americans who have been hunted from place to place, like rabbits, by packs of Nipponese soldiers. Some of these Americans are now here, and some of them will soon arrive, and you will hear their stories. You will not hear these Americans say "East is East, and West is West." There can be no East and no West where the blood of two races has been drunk together by a community earth.

President Osmeña, accepting the rights of civil government from the military hands of General MacArthur, in Tacloban, appointed the guerrilla leader, Col. Ruperto Kangleon, Acting Governor of Leyte, not only as a tribute to this daring leader who fought the American fight from within a conquered country, but as a tribute to all who resisted—the guerrilla movement that was only made possible by the united understanding and confidence in America of 18,000,000 Filipinos. President Osmeña's proclamation, calm, confident, urged unison of effort and temperance in action. He announced the formation of the board of inquiry to determine who aided the Japanese, but it is interesting to note that in this investigation the word "collaboration" is not used, but the term "those whose loyalty to America and the Commonwealth has come under suspicion."

All this has served to form the pattern of Leyte, a pattern for the future. President Osmeña and General MacArthur work together there, while the American G.I. and the Filipino who fought under his flag walk through the muddy streets of Tacloban together, sharing experiences and talking over the fight, past, present, and future. The Filipino has opened his home to the American on Leyte, and poor as that home is, it is his castle and all he has left. In turn the American G.I. has turned his pack inside out, he has donated his valued towels to the girls to wear as sarongs, and shared with the kids and grown-ups alike his treasure of candy and chewing gum, and even his cigarettes—and greater love than that hath no man, in the Pacific.

To see them, getting around together, talking things over together, presenting one another with their small treasures, is an example for all the world. Leyte is testimony that friendship, understanding, and loyalty are not to be limited to boundary and racial differences, but belong in the illimitable regions of courtesy and understanding of the aims and ideals of people other than our own.

Is it wrong to point out how different is this pattern on Leyte from that in Greece and Italy? I am not here to assail the policy of any other country, but we are all aware of the danger in these freed countries where rebellion and dissatisfaction cannot be allayed by pamphlets and the courtesies between the freed and their rescuers cannot be maintained. How different from Leyte, where America, reentering the Philippines, lets its people decide the sort of government they want from now on, and where all difficulties are being ironed out smoothly and with satisfaction, and with courtesy shown to all. Does it not all come down to this, the common civilities? Is it not this that will save our sons from another war?

The Japanese turned back the clock in the Philippines on everything that had meant decent human progress. Physically, they pushed my people back and down. Their every effort was to weaken the Filipinos as a race. Our youngsters had delighted in the American sports learned in American schools. Now they are devitalized, their strength sapped by hunger, and the little children are enfeebled so that a new generation must be built again.

Spiritually, the Japanese tried to break them. They could not. The Christian religion held the Filipino to his church, as his political faith held him to America. They could not resist hunger, but poverty of the soul they could and did resist.

Resistance has made the Philippines a new nation.

Weak, impoverished, physically drained, they are now possessed of a new genius. Before theirs was adopted, a symposium of standards, of one religion superimposed upon another, an American culture built over oriental tradition first and the old European culture brought from Spain. During these last years under the Japanese they have learned to stand alone, in chains, in poverty, in beggary, but they stood united, and with loyalty to but one other nation—America.

One thing more.

Four of our American newspapermen died in the attack on Leyte. Let us call the honor roll: Asahel Bush, of the Associated Press; Stanley Gunn, of the Fort Worth Star-Telegram; John Terry of the Chicago Daily News; and Frank Prist, Jr., of Acme News Pictures. They died like true soldiers on the fighting front. They died trying to present to the world their version of something America was completing at last in the Philippines. Their words came back to America from the ramparts of democracy in the Pacific. As newspapermen, and in tribute to their memories, it should be our part to see this story, the story of the Golden Rule as applied to the Philippines, the last great story these men covered, disseminated among all the peoples of the earth.

THE STRATEGY OF FAITH *

By Carlos P. Romulo

Mr. Speaker, Little Rock, Ark., may not rank among the larger American cities, but it holds an important place in American history. Sixty-five years ago tomorrow there was born in Little Rock an American, now in his prime, whose life story is already deathless. Gen. Douglas MacArthur is body and soul of America, but we in the Philippines lay claim to a share of his heart.

Today, on his birthday, he is in Luzon.

Manila is only a long-range gunshot away. From Manila and back to Manila again—that was his pledge of faith made to 18,000,000 Filipinos, and he has kept that rendezvous.

Whatever the rest of the world may have thought when Douglas MacArthur made the promise, "I will return," in Filipino minds there was no misunderstanding. They knew he would be back.

To them, in the Philippines, he was the living symbol of the integrity of America. He had won their confidence and their trust through his faith in the Filipinos' ability to take their place among the free nations of the world.

That faith was inherited from his father, Arthur MacArthur, who, as Military Governor of the Philippines in 1900, instituted the writ of habeas corpus while martial law was still in force.

Douglas MacArthur carried the precepts on—to Bataan. When comparatively few Americans believed in the ability of the Filipinos to govern themselves, MacArthur came out openly in his faith in us. When, in his own country, many considered it foolish and even dangerous to give arms to the Filipinos, he gave up all America held for him to help us, in the Philippines, to organize our army.

In 1934 he came to Manila and surrounding him then like a halo were the glories of five campaigns in World War No. 1, the Rainbow Division triumphs in France, his career as superintendent at West Point and as Chief of Staff of the United States. He began the work of forming half a million men into an army that could, if need came, be the vanguard of American freedom in the Far East.

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* Speech delivered as Resident Commissioner of the Philippines in the House of Representatives of the United States Congress on January 25, 1945.

He remained in the Philippines to see the job of defense through. What held him there? His knowledge of the true character of Japan. He knew that the day would come when his America would need a loyal Philippines that had been trained to fight America's way. He was convinced that the Philippines could be defended.

It was not easy to arm a subject people. He had, too, to meet with the scoffers who opposed all he tried to do, who spoke of the Philippine Army as "MacArthur's Boy Scouts," who laughed at the theory that America might some day require a base in the Pacific, because that delightful little island, Japan, would never dare attack America. And there were those representatives of imperialism who said "the Filipinos will yet turn these guns against Americans."

Douglas MacArthur knew the Filipinos. He was their friend; they were his. He answered his critics, "You are talking nonsense; the Filipinos will use their guns, yes; for America, if ever the time shall come."

Thank God, when the time came, enough Filipinos were trained and armed to help him hold until the last words came from Corregidor:

> Men fighting under the banner of an unshakable faith are made of something more than flesh, but they are not made of impervious steel; the flesh must yield.

All he believed in has been vindicated by time. All he has done has been justified.

For years he had said that when Japan did strike, it would be treacherously. He was justified when Japan launched aggression in Indochina and the mobilization of his Philippine Army was ordered, and President Roosevelt placed him in command of the United States Army Forces in the Far East. He was justified six months later when, with no announcement of war, with peace words on their lips and their fingers on the trigger, Japan struck at Pearl Harbor, halfway between San Francisco and Manila.

The strategy he followed is history. It is almost personal history, for much of it was done at the beginning without defenses and with empty hands. The enemy had a hundred bombers to one of ours, and a thousand fighters to our one. They had equipment and all the panoply of war. The Japanese had everything they needed to drive democracy out of the Far East.

We who saw him on Corregidor, with that worn, embroidered, much-maligned cap pushed back, no protection under that lethal sky, counting the Japanese planes dropping their bombs over our ravaged Rock—there on that nub of stone in Manila Bay stood America, endangered, entrapped, but indomitable.

We knew, in the Philippines, how at first he could not bring himself to leave Corregidor even under orders. We heard of that strange imperiled journey by PT boat and by plane to Australia, and how, landing there, he sent back his pledge: "I will return." In these words we heard America.

That pledge was spoken for the world to hear, but in the Philippines my people took it as a promise and a command. Japanese propagandists dinned into their ears that America had forgotten them. But they knew MacArthur would not forget. They knew America would not let them down. They knew the American people would back him up with men and materials. Once America was aroused, the enemy's doom would be sealed. On his word, they began fighting.

The guerrilla movement began on that promise. The Filipinos gathered up their remnant belongings and scraps of metal and took to the hills and made their own guns, ammunition, and knives. They had no leaders in the beginning. Only his promise.

But behind that promise were the words of their steadfast friend, President Roosevelt, addressed to the Filipino people: "Your independence will be established and protected." That galvanized Filipino resistance. It led them through the jungles and along the cliffs, and into attacks on the Japanese that continued unceasingly for two and a half years.

The promise of a man separated from them by 2,000 miles of sea held them together, and the assurance given them by the President of the United States regarding their freedom led them on, while everywhere else, in the Far East, natives turned against the white man who had lost face and power.

Two and a half years went by while they kept on fighting and their faith continued. They knew MacArthur, the man. They knew his word was his bond.

While they kept the faith with him, what was he doing in Australia?

He had been sent to Australia with orders to hold that endangered continent. Without MacArthur, without American power, Australia might have become a second Bataan. The Australians knew that. They hailed him as a savior. Australian soldiers were fighting elsewhere; white interests were fighting on European land, and the continent down under was practically undefended.

All this time Japan was growing richer and huger and more terrible.

General MacArthur prepared to hold Australia, while Corregidor collapsed, and in Melbourne, we saw one another's tears. Again, he was building bricks without straw.

Men, equipment, guns, planes—all these were lacking. The vast distances out there were his enemies. How could his frail defenses span and hold.

Again, he not only held, he attacked. At first the faint pattern of his offensive may have been imperceptible from America, but the Southwest Pacific area felt the shape of it as mighty pincer arms, built out of practically nothing in the beginning, began stretching out over hundreds of miles.

He had to make every man and every mile count. Not a man died without need. Fighting an entrenched and powerful enemy, MacArthur's lines cleared the air, sea, and jungle ahead mile by mile, cut supply lines, sucked in the invading forces, felt their way through starvation, blockade, and superior forces past the Japanese objectives. Gona, Buna, Lae, Salamaua, Finschafen, New Guinea, Kolombangara, Rabaul, Hollandia, Biak, and then Leyte, Mindoro, Marinduque, and Luzon—where in history has one man done so much with so little?

When on Christmas he sent his message to his men, he revealed a source of his power: "On this Christmas Day, the anniversary of the birth of our Lord, Jesus Christ, I pray that a merciful God may preserve and bless each one of you."

That came from a deeply religious man who regarded the protection of every man set under him as a holy responsibility.

We saw that on Leyte. He had come back to the Philippines, with all the might of America at his back, with President Sergio Osmeña at his side, into whose hands he was delivering the liberated Philippines, a freed land turned over to a freed people. The guerrillas, without distinction, rallied behind their beloved President, and we have in the Philippines today one united people synchronizing their efforts with those of the American forces to expel the hated enemy.

Did General MacArthur value his unparalleled military power given him by his America? God knows he has, for it has held the answer to his prayers. But he valued, too, the little crosses and the unmarked graves all over the Philippines where Filipinos lie who trusted him, fought for America, died for America. America gave him its might. To the Filipinos he has said, as a friend speaks: "Give me your tears."

Now he was back on Leyte, its liberator. There he spoke the first words: "I have returned. By the grace of Almighty God our forces stand again on Philippine soil—soil consecrated in the blood of our two peoples."

Words spoken for Filipinos echoing a promise, "I have returned." In Tagalog: "Bumalik ako." Words that reached into the barrios and jungle hiding places all over the Philippines.

He said, on Leyte, when matters progressed with apparent slowness, "I could take Leyte in two weeks. But I will not take by sacrifice what I can win by strategy. I owe too much to the mothers and wives in America to risk needlessly the lives of their men."

And he pointed out a Filipino guerrilla and an American soldier walking arm in arm, and said, "See, in Washington the Filipino patriots fought for equality. You won social equality on Bataan."

Mr. Speaker, today he is on Luzon and what can be said of him? He is a soldier, and as a soldier, he is one who apparently destroyed. He has not destroyed; he has built. Through his understanding of the simple faith of a simple people he has salvaged understanding between two worlds.

You of America, is it not a matter of national pride to know that in a section of the world where white men had lost dignity and were being trampled under the advancing juggernaut of Japanese destruction, that one American remained in the hearts of 18,000,000 Filipinos as an emblem of all they most admired? The gulf between Orient and Occident was cleverly widened by Japanese propaganda, but Douglas MacArthur, as an individual, bridged that gulf, with no sudden protest of friendship, but with a kindly faith expressed from the beginning in a nation and its people.

His sympathetic understanding of the aspirations of a people—it is that that has made him a great statesman as well as a great soldier. In the world today this is a vital demonstration of the strategy of faith. Those who are considered the leaders of thought in the powerful nations, let them show an understanding of the dreams of the oppressed minorities and build through that understanding the permanent rungs that lead to a permanent peace.

Little Rock, Ark. Honor that small American city. It gave the world Douglas MacArthur, who poured over a wounded nation the ointment of human understanding and healed a chasm between continents with a promise as well as a sword. Men like him gave democracy to the world. Men like him will eventually put an end to war.

Mr. Speaker, what can we say of him? Soldier? Statesman? Far-visioned fighter for the peace? Builder of the human values, keeper of the faith? We can sum this up in simpler terms. He is an American, born at Little Rock, Ark., trained by the finest American savants, reared in the simple American code, seasoned in peace and in war. To America he is the hero-strategist who held the Stars and Stripes in its prideful place in the Far East. To us in the Philippines, he is you. He is America.

PHILIPPINE CONSTITUTION
ASSOCIATION
PHILCONSA

Prof. E. de Ocampo addressing the PHILCONSA on the life and achievements of Andres Bonifacio. Seated from left to right are Mrs. Honorio Poblador, Jr., Atty. Poblador, Mr. Jorge J. L. de Leon, Atty. Lumen Policarpio, Ambassador Oscar Ledesma, Chief Justice Ricardo Paras, DBP Chairman Gregorio Lecaros, Jr., Ambassador Emilio Abello, Dr. Manuel Lim, and Ambassador Jose E. Romero. Seen in background is PHILCONSA Secretary General Cirilo J. Paredes.

THE LIFE AND ACHIEVEMENTS OF BONIFACIO *

By Esteban A. de Ocampo **

When I was informed of the invitation to be your Guest Speaker this noon, my first reaction was to decline the signal honor, not because I did not want to be with you today, but because I know pretty well that my good friend and colleague, Prof. Teodoro A. Agoncillo is the most qualified scholar who can speak with authority on the Founder of the Katipunan, whose 103rd birthday anniversary we are commemorating on this historic day. As most of you know, Prof. Agoncillo is the author of the classic biography of Andres Bonifacio entitled *The Revolt of the Masses: The Story of Bonifacio and the Katipunan* (Quezon City: University of the Philippines, 1956), which, in a nation-wide contest conducted by the Republic of the Philippines in 1947-1948, was unanimously adjudged the best entry by a board of judges headed by the late Don Jaime C. de Veyra. Prof. Agoncillo is convalescing from a heart ailment and so he has recommended me to Mr. Cirilo J. Paredes, your Secretary General, to be the one to appear and speak before you today.

Mr. Paredes has suggested that I can take up with you the topic "The Life and Achievements of Andres Bonifacio." This seems to be an easy assignment for the simple reason that we do not have much literature and much information concerning the life and career of the "Hero of Manila." In the case of Dr. Jose Rizal we have an abundance of data about his life, work and writings furnished not only by the hero himself through his diaries, reminiscences, letters, etc. but also by his family, friends, contemporaries, and even by his enemies. In one respect, Bonifacio and our Lord Jesus Christ are alike, because we know very little about their activities between their boyhood days and the time they reached their thirtieth year. Be that as it may, let us review briefly the highlights of Bonifacio's life.

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* Speech delivered before the Philippine Constitution Association (PHILCONSA) on the occasion of its observance of the 103rd birthday anniversary of Andres Bonifacio held at the New Selecta, Roxas Boulevard, Manila, Wednesday, November 30, 1966, 12:15 noon.

** President, Philippine Booklovers Society; Professor of History and Rizal Course, M. L. Quezon University; formerly Head, Dept. of History, University of the East; President, Philippine Historical Association, 1960, 1963, 1964; Chief Researcher, Jose Rizal National Centennial Commission, 1957-1959; former member, Philippines Historical Committee and National Heroes Commission; former Supreme Exchequer, Knights of Rizal, 1964, 1966.

Andres Bonifacio has been rightly called by writers and historians as the "Great Plebeian", because of his humble origin, the "Great Commoner", the "Founder of the Katipunan", the "Father of Our Democracy", etc. He was born in the district of Tondo, Manila, in a nipa house directly in front of the Tutuban railway station on November 30, 1863, a day that has been legislated in 1921 as a legal public holiday throughout the Philippines.[1] He was two years younger than Rizal but one year older than Apolinario Mabini, the "Sublime Paralytic" and Philosopher of the Philippine Revolution. Santiago Bonifacio, his father, was a tailor who once served as a *teniente-mayor* in Tondo, while his mother, Catalina de Castro, a Spanish mestiza from Zambales, was *cabecilla* or head-woman in a cigarette factory.[2] Andres, the eldest child, had three brothers — Ciriaco, Procopio, and Troadio — and two sisters, Espiridiona (whose first husband was Teodoro Plata, co-founder of the Katipunan) and Maxima.

When the lad Andres was about fourteen years old his mother died, and six months later he also had the misfortune of losing his beloved father.[3] Thus teen-ager Bonifacio suddenly found himself saddled with the responsibility of supporting his five younger brothers and sisters. Instead of approaching his relatives and neighbors for financial assistance, he resolved to rely on his own efforts by establishing a sort of home industry which consisted of manufacturing canes (made of *palasan*) and paper fans. For this purpose he utilized the services not only of his brothers and sisters but also of some children of his neighborhood.[4] He also made posters for business firms thereby utilizing his artistic talent.

"Late in his teens," observed Prof. Agoncillo, "he was employed as clerk-messenger in the commercial firm of Fleming and Company. His native honesty and the industry and perseverance that were intensified by the thought that he had to shoulder the burden of the whole family was rewarded by the company when he was appointed its agent to sell rattan, tar and other articles of trade. But his total earnings were not sufficient to tide him and his wards over. So he transferred to Fressell and Company, then located at 450 Nueva Street, of which he became an agent. In his spare moments, he continued making canes and paper fans to be sold during off hours. He continued to serve Fressell and to make canes and paper fans till 1896, when the Revolution broke out."[5]

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[1] Act No. 2946 approved February 16, 1921, made the thirtieth of November of each year a legal holiday. "Through the untiring efforts of Mr. Guillermo Masangkay, a *Katipunero* and because of the response given by Senator Lope K. Santos, a bill was presented to the Senate on November 30, 1920, to the effect that this day be observed as a legal holiday. The bill, after due process, became a law, which is now Act Numbered 2946."—Aguedo Cagiñgin, *The Life of Andres Bonifacio* (Manila, 1922) p. 41. For Act No. 2946, see Public Laws of the P. I., Vol. 16, p. 195.

[2] Information obtained by the writer from interviews before, during, and after World War II with Doña Espiridiona Bonifacio, younger sister of the Great Plebeian. Her second husband, Emilio Distrito, was from Cavite.

[3] Information furnished by Doña Nonay (Espiridiona Bonifacio).

[4] Same source as in Nos. 2 & 3 above.

Before his parents died Bonifacio was able to obtain some education under *Maestro* Guillermo Osmeña. Prof. Leopoldo Y. Yabes of the state university says that "the best information available to date is that he reached only the primary school, although there is unverified claim to the effect that his formal schooling reached the third year of secondary instruction. Regardless of whether the claim is true or not, the fact is that Bonifacio was a voracious and assiduous reader, and so what he lacked in formal education he made up for in conscientious and wide reading in serious literature."[6]

Don Panyong (popular name of Epifanio de los Santos), in his critical study of the life of Andres Bonifacio, listed the books and other publications that the "Great Commoner" read over and again during his spare moments; to wit:[7]

Lives of the Presidents of the United States
History of the French Revolution. In two volumes.
La Solidaridad.[8] In three volumes.
Noli Me Tangere
El Filibusterismo
International Law
Civil Code
Penal Code
Ruins of Palmyra
Religion within the reach of all

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[5] Teodoro A. Agoncillo, *The Revolt of the Masses,* p. 66.

[6] *Bonifacio Day Program,* University of the Philippines, Quezon City, November 1962, p. 4.

[7] Epifanio de los Santos "Andres Bonifacio" in *The Philippine Review,* Vol. III, Nos. 1-2 (January-February, 1918) p. 36.

[8] The *La Solidaridad* was the fortnightly periodical founded by Graciano Lopez Jaena in Barcelona in February, 1889. Later it was transferred to Madrid, Spain, under the editorship of Marcelo H. del Pilar. Its last issue came out on November 15, 1895. Among its other contributors were Mariano Ponce, Jose Rizal, Jose Maria Panganiban, Ferdinand Blumentritt, Eduardo de Lete, etc.

The Bible. In five volumes.
Les Miserables. By Victor Hugo
The Wandering Jew, and quite a selection of novels, especially by the Dumases, father and son.

Some of these books belonged to him; others he borrowed from his close friends, Dr. Pio Valenzuela and Emilio Jacinto, the law student in Santo Tomas University.

At this point I would like to indicate and emphasize some of the revolutionary ideas and thoughts from Rizal's novels, the *Noli* and *Fili,* which undoubtedly influenced the thinking and subsequent actions of Bonifacio, Emilio Jacinto, and other leaders of the Katipunan organization.

The following passages are taken from *The Social Cancer,* the English translation of the *Noli Me Tangere* by Charles Derbyshire:

> ". . . I love our country. . . not only because it is the duty of every man to love the country to which he owes his existence and to which he will no doubt owe his final rest, not only because my father so taught me, but also because my mother was an Indian, because my fondest recollections cluster around my country, and I love it also because to it I owe and shall owe my happiness!"[9] (Ibarra to Elias)
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> (Old man *Capitan* Pablo talking to Elias): "When one at my age makes a desperate resolution, it's because there is no other recourse. A man who, like myself, has spent his youth and his mature years toiling for the future of himself and his sons; a man who has been submissive to every wish of his superiors, who has conscientiously performed difficult tasks, enduring all that he might live in peace and quiet — when that man, whose blood time has chilled, renounces all his past and foregoes all his future, even on the very brink of the grave, it is because he has with mature judgment decided that peace does not exist and that it is not the highest good."[10]
>
> (Elias to Ibarra): "Alone, it is true, we are nothing, but take up the cause of the people, unite yourself with the people, be not heedless of their cries, set an example to the rest, spread the idea of what is called a fatherland!"[11]

The following quotations are taken from *The Reign of Greed,* the English translation of *El Filibusterismo* also by Derbyshire:

> (Padre Fernandez to Padre Sibyla, etc.): "Admit that now the people may be weak and ignorant — I also believe that — but it will not be true tomorrow or the day after. Tomorrow and the next day they will be the

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[9] Jose Rizal, *The Social Cancer.* Trans. from the Spanish by Charles Derbyshire. (Manila: Philippine Education Company, 1912) Chap. XLIX, p. 385.
[10] Ibid., Chap. XLVI, p. 350.
[11] Ibid., Chapter L, p. 392.

stronger, they will know what is good for them, and we cannot keep it from them, just as it is not possible to keep from children the knowledge of many things when they reach a certain age . . . ."[12]

(Simoun to Basilio, medical student): "You ask for equal rights, the Hispanization of your customs, and you don't see that what you are begging for is suicide, the destruction of your nationality, the annihilation of your fatherland, the consecration of tyranny! What will you be in the future? A people without character, a nation without liberty — every thing you have will be borrowed, even your very defects!" [13]

(Simoun to Basilio): "I need your help, your influence among the youth, to combat these senseless desires for Hispanization, for assimilation, for equal rights. By that road you will become only a poor copy, and the people should look higher. It is madness to attempt to influence the thoughts of the rulers — they have their plan outlined, the bandage covers their eyes, and besides losing time uselessly, you are deceiving the people with vain hopes and are helping to bend their necks before the tyrant. What you should do is to take advantage of their prejudices to serve your needs. Are they unwilling that you be assimilated with the Spanish people? Good enough! Distinguish yourselves then by revealing yourselves in your own character, try to lay the foundations of the Philippine fatherland! Do they deny you hope? Good! Don't depend on them, depend upon yourselves and work!" [14]

(Simoun to Basilio): "What are physical sufferings compared to moral tortures? What is the death of a man in the presence of the death of a society? Someday you will perhaps be a great physician, if they let you go your way in peace, but greater yet will be he who can inject a new idea into this anemic people! You, what are you doing for the land that gave you existence, that supports your life, that affords you knowledge? Don't you realize that that is a useless life which is not consecrated to a great idea? It is a stone wasted in the fields without becoming a part of any edifice."[15]

(Simoun to Basilio): ". . . The race must be renewed! Cowardly fathers will only breed slavish sons, and it wouldn't be worth while to destroy and then try to rebuild with rotten materials. What, do you shudder? Do you tremble, do you fear to scatter death? What is death? What does a hecatomb of twenty thousand wretches signify? Twenty thousand miseries less, and millions of wretches saved from birth! . . . A vitiated and paralytic people has to die to give place to another, young, active, full of energy!

"What is death? Nothingness, or a dream? Can its specters be compared to the reality of the agonies of a whole miserable generation? The needful thing is to destroy the evil, to kill the dragon and bathe the new people in the blood, in order to make it strong and invulnerable. What else is the inexorable law of Nature, the law of strife in which the weak has to succumb so that the vitiated species be not perpetuated and creation thus travel backwards? Away then with effeminate scruples! Fulfill the eternal laws, foster them, and then the earth will be so much more fecund the more it is fertilized with blood, and the thrones the more solid the more they rest upon crimes and corpses. Let there be no hesitation, no doubtings! What is the pain of death? A momentary sensation, perhaps confused, perhaps agreeable, like the transition from waking to sleep. What is it that is being destroyed? Evil, suffering — feeble weeds, in order to set in their place luxuriant plants. Do you call that destruction? I should call it creating, producing, nourshing, vivifying!"[16]

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[12] Jose Rizal, *The Reign of Greed.* English translation of *El Filibusterismo* by Charles Derbyshire. (Manila: Philippine Education Company, 1927) Second edition. Chap. XI, p. 102.

[13] Ibid., p. 60.

[14] Ibid., Chap. VII, p. 62.

[15] Ibid., p. 63.

(Simoun to Basilio): "Prevent others from suffering what you have suffered, that in the future there be no brothers murdered or mothers driven to madness. Resignation is not always a virtue; it is a crime when it encourage tyrants: there are no despots where there are no slaves!"[17]

(Padre Florentino to Simoun): ". . . And when a people reaches that height (willingness to die for right and justice — O.) God will provide the weapon, the idols will be shattered, the tyranny will crumble like a house of cards and liberty will shine out like the first dawn."[18]

The next quotations are culled from Rizal's "The Philippines Within a Century," an article which Bonifacio read in the pages of *La Solidaridad*.

"The batteries are gradually becoming charged and if the prudence of the government does not provide an outlet for the currents that are accumulating, some day the spark will be generated. This is not the place to speak of what outcome such a deplorable conflict might have, for it depends upon chance, upon the weapons and upon a thousand circumstances which man cannot forsee. . . ."

". . . if just claims are to go unheeded, as being of a subversive tendency; if the country is denied representation in the Cortes and an authorized voice to cry out against all laws: if in short, the system prolific in results of alienating the good will of the natives, is to continue, pricking his apathetic mind with insults and charges of ingratitude, we can assert that in a few years the present state of affairs will have been modified completely. . . and inevitably. There now exists a factor which formerly lacking . . . the spirit of the nation had been aroused and a common misfortune, a common debasement has united all the inhabitants of the Islands. . . ."

"To recapitulate: the Philippines will remain Spanish if they enter upon the life of law and civilization, if the rights of their inhabitants are respected, if the other rights due them are granted, if the liberal policy of the government is carried out without trickery of meanness, without subterfuges or false interpretations.

"Otherwise, if an attempt is made to see in the Islands a lode to be exploited, a resource to satisfy ambitions, thus to relieve the sovereign country of taxes, killing the goose that lays the golden eggs, and shutting its ears to all cries of reasons, then however great may be the loyalty of the Filipinos, it will be impossible to hinder the operations of the inexorable laws of history. Colonies established to subserve the policy and the commerce of the sovereign country, all eventually become independent. . ."[19]

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[16] Ibid., Chap. XXXIII, pp. 316-317.
[17] Ibid., Chap. VII, p. 65.
[18] Ibid., Chap. XXXIX, p. 360.

The following manifesto or proclamation to the Filipinos, dated at Paris, October 10, 1889, is attributed to Rizal by the Spanish biographer of the Great Malayan, Wenceslao E. Retana, but Mariano Ponce did not think so:

> "Cuando á un pueblo se le amordaza, cuando se pisotea á su dignidad, su honra y todas sus libertades; cuando ya no le queda recurso alguna legal contra la tirania de sus opresores; cuando no se escuchan sus quejas, sus súplicas y sus gemidos; cuando no se le permite ni siquiera llorar; cuando se le arranca del corazón hasta la última esperanza. . . entonces. . .! entonces, . . . entonces! . . . no le queda otro remedio sino descolgar con mano delirante, de los altares infernales, el puñal sangriento y suicida de la revolución! ! !
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> "César, nosotros que vamos á morir, te saludamos![20]

The foregoing subversive ideas of Rizal, according to the late Don Claro M. Recto, were the ones that sunk deep and took roots in the consciousness of Bonifacio, moving him to organize the Katipunan and launch the revolution against Spain in August, 1896. These were Recto's words:

> "Ang mga isipang iyáng mapaghimagsik at di ang kasaluñgát sa pagsang-ayon sa pámahalaan, ang kinimkim at ipinunla ni Bonifacio sa kanyáng puso at lirip hanggang sa magkaugát at lumago. Hindi pinansin ni Bonifacio ang kadahilanang pansarili ng pagkapaghimagsik ni Simoun. Sukat na sa ganáng kanya na ang mga kaisipáng mapaghimagsik na iyán ay binigyan ñg lubós na bisa ng kabuhayang alipin ñg mga Pilipino na nalarawang buháy sa lahát ñg kabanata ñg *Noli Me Tangere* at *El Filibusterismo*.
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> "Tiyakan ñgang masasabi na si Bonifacio ay sumibol sa palihán ni Rizal at nalilok at nahubog sa mga mapaghimagsik na kaisipan nitó. Ang kaisipáng iyan na galing sa lirip ni Rizal ay nápasalin kay Bonifacio, ñguni't nang mápasalin na ay lumusóg sa kalooban nitó, na di na nakuhang pigilin ni Rizal. Nagawa ni Bonifacio ang di-nagawa, o di-minabuting gawín, o di napañgahasan ni Rizal. Alinsunod sa sabi ni Elias sa pakikipagusap nito kay Ibarra: 'Ang labanan ay magsisimula sa larañgan ng mga isipan upang bumaba sa *buhañging matitigmak ñg dugo*'."[21]

To go back to the Great Plebeian's life. That Bonifacio had a good command of the Spanish language can be deduced from two facts: first, the aforementioned books, which he read during his leisure hours, were all written in Spanish and second, his masterly translation into Tagalog of Rizal's valedictory poem, the "Ultimo Adios". As a matter of fact, Don Andres is conceded to be the first poet to translate this famous poem into the Tagalog tongue. In addition to his native dialect, Bonifacio also knew something of the English Language, "because (according to Don Panyong) his business relations with the foreign firms probably were not in vain."[22] In a letter to Emilio Jacinto, dated at Limbon, Indang, Cavite, on April 24, 1897, the Founder of the Katipunan stated:

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[19] *Rizal* (Manila: Jose Rizal National Centennial Commission, 1961) pp. 97, 98-99, 110-111.

[20] Wenceslao E. Retana, *Vida y Escritos del Dr. Jose Rizal* (Madrid: Libreria General de Victoriano Suarez, 1907), p. 182.

[21] Claro M. Recto, *Si Rizal at si Bonifacio,* a speech before the gathering of International PEN, Baguio, December 29, 1958, pp. 25-26.

> "Kalakip nito ay matatangap mo ang isang sipi ng manifesto ng Rebolucion na aming ipapalathala. Ito'y nasusulat sa wikang Ingles nguni't may kahabaan nga lamang; ipinagtitiwala ko sa iyo ang pagsasaayos nito upang magamit natin pagiging matatag natin."[23]

Prof. Agoncillo attributes Bonifacio's proficiency in Tagalog to the hero's frequent participation in the staging of *moro-moro* plays by the Teatro Porvenir of which he was an active member.[24]

As to his marital status, Bonifacio, unlike King Henry VIII of England with six wives, had only two. His first spouse named Monica contracted leprosy and died. Later he met, wooed, and won a fair lady of Caloocan who answered to the name Gregoria de Jesus, and who became the mother of the famous architect, Mr. Juan F. Nakpil, by her second husband.

Before founding the secret Katipunan society in July, 1892, the Great Son of Tondo first tried less violent methods by taking part in the reform or propaganda movement led by Plaridel, Rizal, and Lopez Jaena. First, he joined a masonic lodge. According to Ambassador Leon Ma. Guerrero, Jr.; "It would seem that Bonifacio used Masonry for his own purposes, borrowed much of its philosophy and ritual, but, never aspiring to leadership or even active membership in the brotherhood, preferred to build up his own Association of the Sons of the People."[25] Then when Rizal returned to the Philippines from Hong Kong and organized the Liga Filipina in Tondo on July 3, 1892, Bonifacio was one of the first members to enlist in that civic organization. The Liga was dissolved a few days after its inauguration on account of the deportation of its founder to Dapitan in northern Mindanao. By this time Bonifacio became fully convinced of the futility of securing the needed reforms from Spain through legal and peaceful means. So in the evening of the day the Spanish authorities published the decree of Rizal's deportation, Bonifacio, Ladislao Diwa, Teodoro Plata, and other trusted comrades founded the Katipunan organization in Tondo with the two-fold aim of uniting all patriotic Filipinos into one solid union and of fighting for their emancipation from Spanish domination and oppression.

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[22] De los Santos, *Op. cit.,* p. 36.

[23] Teodoro A. Agoncillo, *The Writings and Trial of Andres Bonifacio* (Manila: Manila Bonifacio Centennial Commission, 1963) pp. 90, 21.

[24] Agoncillo, *The Revolt of the Masses,* p. 67.

[25] Leon Ma. Guerrero, Jr., *The First Filipino* (Manila: Jose Rizal National Centennial Commission, 1963) p. 401.

The question may be asked: Why did the Spanish authorities fail to discover the existence of the Katipunan earlier than 1896? Ambassador Guerrero suggests an answer, thus:

> "The persecution of the Masons is of considerable importance in our story because it gives a plausible explanation for the failure of the regime to discover the Katipunan for more than four years. While parish friar and police spy, informer and garrison commander, Archbishop and Governor General went chasing after the aproned brethren, the majority of them progressive *principales* and liberal *ilustrados,* Bonifacio was quietly but tirelessly working among the masses, whose huts did not seem worth a search, who could scarcely be suspected of being able to write their names, let alone subversive propaganda, who congregated dumbly in cockpits, circus tents and dank alleys and were presumably more interested in keeping body and soul together, and a shirt on their backs, than in the high politics of reform and revolution. These were the faithful, the submissive, the unspoiled. The anarchist assassinations, the socialist riots of Valencia and Barcelona, the very idea of social justice, had not yet, the regime believed, reached the peasant huts along the lake and the bay, or the Tondo slums over which the zealous friar Mariano Gil kept a hot suspicious eye from his hilltop church and parish house. So it was that Bonifacio and the Katipunan escaped and grew."[26]

What were the seeming insurmountable difficulties and obstacles that Bonifacio and his loyal supporters had to overcome before they could make the Katipuan a big, effective, and dynamic organization? Again Mr. Guerrero supplies the answer, saying:

> "Yet granting that Bonifacio was a born plotter, a born organizer, his achievement in creating and concealing and expanding the Katipunan commands admiration. We are told by his classic biographer that the Katipunan had only three hundred members by the end of 1893. By August 1896, or in little more than two years and a half, it had thirty thousand, and the Revolution would prove that this number was not wholly exaggerated. How was this done by a warehouseman without connections, without resources? His trusted friend was Emilio Jacinto, a law student so poor that his clothes

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[26] Ibid., pp. 400-401.

> were bought from pawnshops, who had joined the movement at the age of eighteen and would be only twenty-one at the start of the Revolution. Jacinto acquired a command of Tagalog and was thoroughly imbued with the ideas of Rizal and del Pilar but he does not seem to have been a particularly effective recruiter for revolution. Bonifacio had very few others on whom he could rely. . . .
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> ". . . If Bonifacio had no press, no wealthy supporters, not even trained agents, neither had he weapons nor foreign sympathizers to supply them. . . Surely Rizal, Antonio Luna, and Francisco Roxas had every reason and justification to call the whole plan (of revolting against Spain — O.) 'absurd'. For all that, it was done."[27]

In mid-June of 1896, or about two months prior to the discovery of the Katipunan, Bonifacio and other top leaders of the society commissioned Dr. Pio Valenzuela to interview Dr. Rizal then exiled in Dapitan for the purpose of asking his opinion on the necessity and practicability of taking up arms against the Spanish Government. It was only at that time that the Great Malayan first learned of the existence of the Katipunan society, which chose him its Honorary President without his knowledge and consent. When Rizal heard from Valenzuela that the Katipunan had no arms and ammunitions and did not enjoy the support of the wealthy Filipinos, he expressed his opposition to the revolution without the necessary preparations. Upon his return to Manila, Valenzuela reported Rizal's stand against the revolution. Bonifacio was said to have been displeased with Rizal's opposition so much so that he was reported to have exclaimed: "Thunder, wherever did Dr. Rizal read that for a revolution you must first have arms and ships? Where did he read it?"[28]

In view of these opposing views entertained by Rizal and Bonifacio on the timeliness and practicability of taking up arms against the Spanish Government, the late Senator Recto, contrary to the prevailing belief, considered Rizal as a *Realist* (or *Ang Makatotohanan*) and Bonifacio as an *Idealist* (or *Ang Mapangarapin*).[29] These were the words of Don Claro almost two years before he died in October 1960:

> "Upang pamunuan at isagawa ang isang himagsikan nang panahóng iyón ay kinakailañgan ang isang mapañgaraping magpipikit ñg matá sa haráp ng katotohana't pangyayari at magwawalang bahala sa mga aninong sasalubong sa kanyá, upang mapatuloy ang paglakad sa landás ng mga pañgarap, hanggáng mátamó ñg lubusan sa tulong ñg Maykapál ang mga banál na adhikain.

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[27] Ibid., pp. 401-402.
[28] De los Santos, *Op. cit.*, p. 58.
[29] Recto, *Op. cit.*, pp. 2-3.

"Ang mapañgaraping iyán ay si Bonifacio, ang anak-dukha, ang lalaking galing sa buntón ñg taumbayan, ang tunay na makata ñg himagsikan. Hindi ipinagkait sa atin ng Diyos sa Kanyang pagpatnugot ñg tadhana ñg mga bayan, ang isang patnugot na kinakailañgan sa panahóng yaón ñg ating kasaysayan. Nang dumating ang oras ñg paghihimagsik, ang patnugot na iyán ay hindi maaaring maging si Rizal, ang marunong at matalino, ang mahusay sa pañgañgatwiran at lagi nang may pinagsasaligang matwid kung kaniyang ibigin. Ang kanyáng talino ay siyáng sanhi ñg kanyáng pag-uulik-ulik at pañgañgambá sa haráp ñg katotohanan. Ang patnugot na iya'y kailañgang maging isáng lalaking katulad ni Bonifacio, at siya'y ipinagkaloob sa atin ñg Maykapal. Hindi lamang sa ibinigáy sa ating patnugot si Bonifacio, kundi pinigil pa rin na ang patnugot na iyan ay maging ang pinaka-dakilang Pilipino noón: si Rizal. Kalooban ñg Diyós na si Rizal ay málagáy sa kamáy ñg kanyang mga kaaway, at hindi nakalalaya. Sapagka't kung siya'y nakalalaya ay siyá ang lalong nátutungkuláng umakay sa kanyáng bayan, dahil sa kanyáng katalinuhan sa kanyáng kabihasnán, sa kanyáng karunuñgang natútuhan sa mga aklát at sa dakilang aklat ñg mga karanasán. Kung nagkaganyán; ay hindi sana naisagawa ang paghihimagsik, pagka't ito'y pipigilin ni Rizal. At marahil, tayo'y hindi naging malaya agád. Sangayon kay Unamuno tungkol kay Rizal: 'Bibihirain sa may matatapang na kaisipán ang pagkakaroón ñg mararahás na kalooban upang isagawá ang mga kaisipáng iyán. Si Galileo, na lubháng marahás sa kanyang mga kaisipán, ay naging mahina sa haráp ng Santo Oficio.'

"Hindi pinakinggán ni Bonifacio ang mga payo ni Rizal ukol sa di nápapanahóng paghihimagsik, at sa unahán ñg iláng nasásandatahan lamang ñg mga gulok, talibóng at mga sibát na kawayan, ay isinigáw at ibinunsód ni Bonifacio ang paghihimagsík sa Balintawak, upang iguho ang kapangyarihan ñg mga nang-aalipin sa atin ñg may tatló nang daang taón. Napakadakilang pañgarap ang kay Bonifacio!

"Ganoón man, si Bonifacio ay aral lamang kay Rizal, palibhasa'y maliban sa isang aklát tungkol sa himagsikan sa Francia, ay mga aklat lamang ni Rizal ang kanyáng nabasa. Násalin kay Bonifacio ang mga aral at simulain ni Rizal, ñguni't hindi yaóng náuukol sa ikapamamalagi sa kapangyarihan ñg España na salig sa iláng pagbabago, katulad ñg ninais ni Ibarra, ni Isagani, ni Basilio, ni P. Florentino, kundi ñg ninais ni Elias at ni Simoun, ang rebolusyón."[30]

Another writer, Prof. Leopoldo Y. Yabes of the University of the Philippines, has this to say:

"The strike for freedom announced to the world by Bonifacio and his **Katipuneros** in August 1896 (or the so-called Cry of Balintawak — O.) could not have surprised any observant student of the times, because the restiveness of the native population in Manila and in the provinces was too obvious to escape the attention of the perceptive observer. The people's answer to the call to arms was spirited and spontaneous, and if the revolutionists only had more and better arms at the beginning of hostilities, they could have subdued the Spanish forces and overthrown the colonial regime within the first few months, before effective reinforcements could arrive from Spain. As a result

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[30] Ibid., pp. 18-19.

of the protracted conflict and inevitable setbacks for the inadequately armed insurgents, there arose a conflict in leadership of the revolutionary organization which ended in the unfortunate elimination of the founder of the movement, on 10 May 1897, under dubious circumstances."[31]

Many writers hold the view that after the start of the Revolution, Bonifacio's prestige as a leader waned because of his failure to win battles against the Spanish forces; on the other hand, the star of Emilio Aguinaldo of Cavite began to rise in the nation's firmament due to his brilliant military exploits against the enemy. It was Clemente Jose Zulueta who said that "Bonifacio had no qualifications (as a military leader — O.); he was not even capable of commanding a regiment, was not, to be brief, a General Yengco, an Evangelista, an Aguinaldo, a Natividad."[32]

So it came to pass that when the revolutionary chieftains held a convention at Tejeros, Cavite, on March 22, 1897, Aguinaldo was elected *in absentia* as President of the newly-organized Revolutionary Government defeating two Magdiwang candidates, Bonifacio and Mariano Trias. With the exception of *Capitan* Emilio, all the other officers chosen in that convention were Magdiwang men and therefore Bonifacio's own followers.

Not a few historians and writers believe that regionalism or sectionalism among those present in the Tejeros Convention accounted for the defeat of Bonifacio by Aguinaldo. Regarding this matter let us read what Don Panyong wrote in his critical biography of the Great Plebeian:

> "It will also be said that the sectional or local feeling entered into the game and vitiated the election. Admitting this, why did Bonifacio promise to respect the will of the majority, knowing that those present were Caviteños? Did Bonifacio mean that he accepted only the majority of the Magdiwang votes? Surely not. Even had all Magdiwang voted for him, he would not have obtained a majority, because in view of human conditions and the critical influence of the surroundings, the Magdalo faction would always have a majority or would have forced it; they were superior in force under circumstances where, we repeat, force was the principal factor. The truth is, however, that *it was not the sectional feeling which weighed in the balance but the well-established prestige of Aguinaldo throughout Cavite, in the Philippines, abroad, and even among the common enemy, who refused to send his emissaries, Pio Pi and Rafael Comenge to any one but Aguinaldo in order to negotiate with him concerning, not the revolution at Magdiwang, but the revolution throughout the archipelago.* It must be remembered that the Batangueños had representatives there, Santiago Rillo and his men were present when

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[31] Leopoldo Y. Yabes, *Op. cit.*, p. 4.

[32] De los Santos, *Op. cit.*, p. 58.

> the oath was administered and were among those who obliged Ricarte to take the oath. Clemente J. Zulueta of Paco, Manila; the engineer Don Edilberto Evangelista, the hero of Zapote, of Manila; the unfortunate Jocson, of Manila; and especially Mamerto Natividad, of Nueva Ecija, the general of most prestige in Luzon; and still others who were not from Cavite, pronounced themselves in favor of Aguinaldo, took a part in the efforts to bring about a reconciliation, and, upon becoming convinced that it was impossible, advised Aguinaldo to take the action which later became a matter of national mourning, in order to prevent a greater evil, namely that Bonifacio advancing through Laguna, Rizal, Batangas, Bulacan, Nueva Ecija, and other provinces in order to wage war without quarters upon them, which would have been a most unworthy attitude in the face of the enemy and would have facilitated the victory of the latter, to the injury and ruin of the most sacred national interests. . . . ."[33]

In that election at the Tejeros Assembly, Bonifacio was chosen as Secretary of the Interior, but after the shouts of acclamation had died down, Daniel Tirona, a Magdalo leader, spoke and questioned the capacity of the *Supremo* to hold that exalted post and proposed the election of Don Jose del Rosario, a lawyer. Feeling insulted and his *amor propio* hurt, Bonifacio pulled out his revolver and aimed at Tirona, who tried to hide himself among the crowd. Artemio Ricarte, secretary of the session, prevented the shooting by seizing Bonifacio's hand. The latter then said in a loud voice: 'I, as president of the session, and also as president of the supreme council of the Katipunan as you all know, declare this assembly closed, and annul everything that has been done therein.' He then walked out of the convention hall followed by his loyal supporters.[34] From this moment on, Bonifacio became a sort of rebel to the new Revolutionary Government under Aguinaldo's presidency and he then resolved to revive and strengthen the Katipunan government. Subsequent events led to his unfortunate arrest, trial, and execution in the hills of Maragondon, Cavite.

Why is Bonifacio one of our foremost heroes? What were his great acheivements that entitle him to immortality and to a prominent place in our Hall of Fame? Prof. Gabriel F. Fabella, historian and a former Assemblyman of Romblon, said:

> " . . . we should . . . remember Bonifacio for three things: first, as founder of the Katipunan; second, as father of the Revolution; and third, as father of Philippine democracy, as Epifanio de los Santos correctly judged. Perhaps the third claim may be explained by the fact that Bonifacio advocated the

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[33] Ibid., p. 50.

[34] *Memoirs of General Artemio Ricarte* (Manila: National Heroes Commission, 1963) pp. 39-40.

rights of the common people, and believed in their capacity to redeem their country from foreign rule and to govern themselves."[35]

The recognition of the Great Plebeian as a national hero came much later than that of Rizal. As early as December 20, 1898, at the revolutionary capital at Malolos, Bulacan, President Aguinaldo issued the first official proclamation making December 30 of that year, second anniversary of the Great Malayan's execution, as 'Rizal Day'. The same proclamation ordered the hoisting of the Filipino flags at half-mast and the closing of all offices of the government on December 30.[36] During the early years of the American regime, the Philippine Commission headed by Governor William H. Taft enacted Act No. 345 on February 1, 1902, setting aside the anniversary of Rizal's death to be a day of observance. Before that, the same Commission also passed Act No. 243 on September 28, 1901, authorizing the erection by public subscription of a monument in Rizal's honor on the Luneta in Manila near the spot where he met his glorious death.[37] In the case of Bonifacio, it was only on February 16, 1921, that Act No. 2946, making the thirtieth of November of each year a legal holiday, was approved and became effective,[38] while the laying of the cornerstone of the Bonifacio monument at Grace Park, Caloocan, did not take place until November 30, 1929.[39]

Writing in 1907, Wenceslao E. Retana, the Spanish biographer of Rizal, observed:

> ". . . El espiritu de la Revolucion tagala se juzga por este solo hecho: Fué, como es sabido, el brazo armado de aquel movimiento Andres Bonifacio; he ahi el hombre que dio el primer grito contra la tirania, el que acaudillo las primeras huestes, el que murio en la brecha. . . . Y á ese hombre apenas se le recuerda; no se le ha erigido ningun monumento; los vates populares no le han cantado. . . Mientras que á Rizal, enemigo de la Revolucion, que calificó de *salvaje y deshonrosa,* le glorifica el pueblo hasta deificarle. . . . ¿No se ve en esto un pueblo eminentemente espiritual, que tuvo en Rizal un resumen viviente? Todo filipino lleva dentro de si todo lo mas que puede de Rizal; raro es en cambio, el que lleva dentro de si algo del demagogo Bonifacio."[40]

Many people wondered at the slow recognition given to the Founder of the Katipunan as a national hero. One explanation offered is that when the Taft Commission deliberated on the rival merits of the revolutionary leaders for the choice of a national hero, the Commissioners picked Rizal who was a man of culture and peace unlike Antonio Luna and Bonifacio who were regarded as blood-thirsty men.

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[35] Gabriel F. Fabella, Sr., *Rizal the Historian and Other Historical Essays* (Manila: Philippine Historical Association, 1960), p. 179.

[36] *La Republica Filipina* (Mandaluyong, December 24, 1898), p. 2.

[37] W. Cameron Forbes, *The Philippine Islands* (Boston and New York: Houghton Mifflin Company, 1928), Vol. I, p. 55. See also Footnotes Nos. 1 & 2 above.

[38] *Public Laws of the Philippine Islands,* Vol. 16, p. 195.

[39] *1940 Bonifacio Day Souvenir Program,* p. 19.

[40] Retana, *Op. cit.,* p. 451.

Who is the greater hero: Rizal or Bonifacio? The opinion of Rafael Palma follows:

> ". . . Whereas generally the heroes of occidental nations are warriors and generals who serve their cause with the sword, distilling blood and tears, the hero of the Filipinos served his cause with the pen, demonstrating that the pen is as mighty as the sword to redeem a people from their political slavery. It is true that in our case the sword of Bonifacio was after all needed to shake off the yoke of a foreign power; but the revolution prepared by Bonifacio was only the effect, the consequence of the spiritual redemption wrought by the pen of Rizal. Hence, not only in chronological order but also in point of importance the previous work of Rizal seems to us superior to that of Bonifacio, because although that of Bonifacio was of immediate results, that of Rizal will have more durable and permanent effects."[41]

I wish to conclude this paper with the tributes and encomiums by some of our well-known national leaders, past and present. Teodoro M. Kalaw, scholar, historian, and one time Director of the National Library, called Bonifacio "the greatest figure in our democracy," and added:

> "Bonifacio's greatest preachment did not refer only to the political phase of the Philippine problem. It also referred to its social and economic side. He spoke of racial equality as a postulate of universal justice, and severely condemned caste privilege, the domination of man by man, and all the forms of human slavery. He defended the honor and integrity of the Filipino woman as the bedrock foundation of morality in the family and in society. And with particular venom he attacked the economic exploitation of the land as well as of labor by certain elements which considered themselves privileged.
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> "His propaganda was really Messianic. He was the precursor in the Islands of economic, social, and political doctrines which only today are being developed among the lower classes of the Philippines.[42]

Senator, orator, and author Camilo Osias said of the *Supremo*:

> "Andres Bonifacio was a great Filipino commoner; founder of the historic Katipunan; father of the greatest Philippine Revolution; a citizen who was a model of industry and earnest pursuit of knowledge and truth through intelligent reading; and a patriot whose life was at all times the embodiment of the sound democracy that he preached and for which he labored, a democ-

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[41] Rafael Palma, *The Pride of the Malay Race* (New York: Prentice-Hall, Inc., 1949), p. 367. This is an English translation by Roman Ozaeta of Palma's *Biografia de Rizal,* the first-prize winning entry in the contest on the life of Rizal held in 1938.

[42] *Philippines Free Press,* November 29, 1930.

racy whose creed was duty and service and rights merited through toil and sacrifice."[43]

Jorge C. Bocobo, former President of the University of the Philippines and later Secretary of Public Instruction, asserted that

> "In Andres Bonifacio's supreme gesture at Balintawak we find the energetic expression of the national soul in the fullness of its love of liberty.
>
> "The cry of freedom at Balintawak reverberates in undying accents in every Filipino heart."[44]

The late Senator Benigno S. Aquino, Sr. had this to say of the Founder of the Katipunan:

> ¿Cuál es el verdadero resultado de la labor Bonifaciana? Mi contestación es la siguiente: Todo. Y es todo, porque no solamente Bonifacio fue el brazo de acero de aquella epoyeya revolucionaria, acontecimiento incomparable en grandeza en nuestra historia, que demolió una tricentenaria dominacion, sino porque en medio de las doctrinas de la Asociacion de los Hijos del Pueblo que fundara, moldeó el carácter moral y la conducta ciudadana de sus compatriotas en general y de los futuros cruzados, anónimos redentores de la patria en particular...."[45]

Here is President Sergio Osmeña's tribute to the Great Plebeian:

> "There are two great causes that spurred Andres Bonifacio. The first was the patriotic desire ingrained in the warp and woof of the populace that embarked in a great cause although they did not know full well the art of fighting. The second was the same Cause for which the apostles of God, our soldiers, served as effective tools of Destiny.
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> "The heart of this Father of Democracy was as great as the brains of the Founder of the Katipunan. He knew that the road leading to freedom was full of insurmountable obstacles, but he did not give up. Carlyle has well said, "There are patriots in war as well as in peace; and there are patriots that work and patriots that think."[46]

Manuel L. Quezon, orator, statesman, dynamic leader, champion of Philippine Independence, and first President of the Commonwealth of the Philippines, paid this tribute to the Great Commoner:

> "Cuando Bonifacio, empujado por la lógica de los escritos de Rizal, se aprestó a la lucha, éste trató de deternerle y le dijo: 'Fuera locura acudir a las armas, el Pueblo no esta preparado.' Pero Bonifacio se habiá formado su resolucion, y una voluntad de hierro como la suya, no sabe retroceder. El discipulo de Rizal se rebeló contra su Maestro. El hombre de acción no se sometió al pensador. Y rasgando su carta de ciudadanía (la cédula personal) se lanzó al campo con el grito de libertad o muerte. Si la Revolu-

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[43] From notes in the possession of the author.

[44] Same as Footnote No. 43.

[45] Same as Footnote No. 43.

[46] Cagingin, *Op. cit.*, 1922, p. 42.

cion es la gran epoyeya de nuestra historia, Andres Bonifacio debe ser reconocido como el heroe por excelencia de la Revolucion. . . ."[47]

From the great Quezon again:

> ". . . Bonifacio's life supplements that of Rizal. The teachings of both are necessary for a thorough grasp and comprehension of the doctrines of patriotism, that solid patriotism which includes both the thought and the deed. If we seek inspiration for art, for poetry and for science; if we need to be steeped in the essence of the purest nationalism, — the nationalism of right and austere principles—, if we wish to pay homage to the history of our country in order to reconstruct and enrich it, and to learn to improve our customs and institutions through the processes of progress, of morality and of culture; in short, if we wish to find the way to light and redemption through the arts of civilization, then Rizal is the guide, the apostle, the hero without peer. If we want to put forth our own efforts and invoke our own dignity, because we find that the doors of opportunity and improvement are closed to us; if, seeing around us nothing but injustice and oppression, we want to work out our own salvation by concerted and united action; if we see that the law is not obeyed, that right is trampled upon the fundamental principles of liberty, equality and fraternity have ceased to impel human action, then the apostle, the guide, the fitting hero is Andres Bonifacio."[48]

One more word and I shall be through. What is the meaning and relevance of Bonifacio's life and achievements to our country and society? In my humble opinion, if the Great Plebeian were alive and with us today he would be extremely elated to know that the PHILCONSA is at the vanguard of the movement for "the preservation, defense and flowering of the Constitution," for the regime of law and justice, and for the promotion of the welfare and happiness of our citizenry. Bonifacio, Rizal, Del Pilar, Aguinaldo and the other genuine heroes of the past served our Fatherland without thought of material gain, without excessive or unconscionable allowances, which were unheard of in their time; on the contrary they rushed to the gory fields of combat forsaking the comfort of their homes and the companionship and love of their families and risking their young, promising and precious lives for the boon of freedom and independence in the firm belief that God and right and justice were on their side.

Thank you very much.

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[47] *Philippine Free Press,* September 3, 1932, p. 59.

[48] *1940 Bonifacio Day Souvenir Program,* p. 19.

MEMOIRS OF AN INTERNEE OF BAGUIO CONCENTRATION CAMP NO. 3

By Laurence L. Wilson

Before the war, I was a prospector going about here and there looking for gold and other minerals.

When the Japs started coming in F. Dale, Bedford and I were up near Cervantes, Ilocos Sur, investigating a proposition. We listened to the news over the radio and decided to try to get down to Manila and try to help our forces against the invader. We said "goodbye" to the Morenos, took their truck to Camelias and thence passed over the hill to the headquarters of the Lepanto Mining Co., at Mankayan. There we were given a good meal in the staff house and given a ride in the last truck of concentrates which left the mine under the American regime.

On the road we were stopped by an American with his men from Suyoc Mining Co. who was lying in wait for Major Speth who was reported to have left Baguio in company with some prominent Japs, to meet the invaders. Afterwards we heard that Major Speth had gone down to Naguilian, was there arested by a U.S. soldier, brought back to Baguio and held in confinement at Camp John Hay.

The last part of our trip was made without lights running smashing down the mountain trails, missing being wrecked by inches. We were stopped several times as we neared Baguio, by native guards who searched us for Japs, saying that there was a war on.

Arriving in Baguio, we found it under a complete blackout and had to grope our way into the Shamrock hotel (managed by Mike Ryan) where we put up.

Two days later (or about December 12, 1941) Dale and Bedford were able to get passes and transportation (for only two) for Manila. Afterwards, I learned that they went to work as civilians in Bataan. They were captured by the Japs and interned in Santo Tomas Concentration Camp for the duration; being finally liberated upon the entrance of the American forces into Manila on February 3, 1945.

The day following the departure of Dale and Bedford for Manila, the way to Manila was closed by the advancing Japs and I was stalled in Baguio.

Of course, there was intense excitement in Baguio. Don Bell over the radio kept reporting that General MacArthur had everything under control and that there was no alteration in the situation in the north. At the same time we knew that the Japs had landed at Aparri, Vigan, San Fernando, Lingayen, Olongapo, and various points to the north. They were advancing steadily with sturdy but light resistance due to their great superiority and equipment. Their progress was delayed somewhat by demolition and a retreating action by such forces as could be mustered to meet them. Considerable numbers of green trainees usually under American officers went into action as far north as Tagudin; but they only had old Enfield rifles with 1918 ammunition and were no match for the completely equipped veteran Jap soldiers who had seen two or more years service in China. The delaying action stiffened, however, as it retreated to the south until it reached Bataan where all the available U.S. forces (including Scouts and native troops and some 1800 Americans) made their re-arranged stand nobly holding out against vastly superior forces numbering about 6 to 1 (there being about 450,000 Japs) until April 1942.

The first casualty to reach Baguio was Captain Dale, U.S.A. He was commanding a battalion. While contacting his advance positions, in order to recall them, instead he contacted three separate Jap patrols. However, he exterminated them all with rifle, revolver, hand grenades, and lastly his knife. Altho wounded in the hand, arm, body, and legs, he abandoned his car now out of commission and hiked back until he met his own patrols. They brought him up to Baguio where he was taken care of in the Baguio hospital. Later the Japs brought him and Sergeant Cook to our internment camp in Camp John Hay. About a month later they were taken to Cabanatuan and Captain Dale was one of the first P.O.W. to go to Japan.

We knew that the Japs could not be stopped and questions were rife as to what would happen if they reached Baguio. Humor had it that the soldiery were given free license when they landed in Vigan. This was unconfirmed, but they were killing many of the women and children with bayonets in towns where they met opposition. Even in Naguilian, the next town below Baguio, some 500 civilians were slaughtered.

We had some forces deployed along the Naguilian and Kennon roads. These were fed and watered by the civilians of Baguio; but they offered little resistance and most of them dispersed to pass by trails down to lowlands and join our forces there. Some merely went back to their homes as did many of the other trainees. It was too much to ask of them to meet the well-equipped and trained soldiers. They were slaughtered by the hundreds.

The soldiers stationed at the summer camp at Camp John Hay under the command of Colonel Horan (later to be called in the mountains of Bontoc as the "Colonel who ran") were indecisive and panicky -- finally taking off one night pell mell toward the mountains fastnesses of Lacud and other points abandoning their equipment at the end of the road but kept on going way down to the forces at Bataan. Others continued in the mountains and did yeoman service in the subsequent guerrilla warfare. Some of these surrendered to the Japs following General Wainwright's orders upon the fall of Corregidor.

The Japanese started bombing Baguio on the morning of December 8, 1941, previous to the destructive bombing of Clark Field. The first flight of the Jap bombers was a lovely and thrilling sight (the people at first took them for U.S. planes) until they started dropping their deadly though light bombs on Camp John Hay. The flight was well planned; the planes flew low and added accurate machine gun fire to the bombs. Our resistance was nil and our casualties were heavy.

The second wave of bombers came over some two hours later and among others, a carload of sightseers was caught and Mr. Nill and John were wounded. John died of his wounds.

From thence on the Jap bombers flew over Baguio (although not always dropping bombs) and the army signal corps set up an air-raid warning service. Observation posts were set up at advantageous points from whence the observers phoned into headquarters upon the approach of planes. The warning on the ice plant siren was sounded and the people took to their hastily improvised and inadequate shelters until the all-safe sound of the siren informed them that the planes had passed by. When the trigger-happy guards sometimes shot their rifles at the low-flying planes, their area was strafed by machine gun fire. We did get a report of one plane being shot down by rifle fire by native troops near Bayombong.

I was stationed at the observation post established at Camp Holmes, the headquarters of the Benguet Constabulary commanded by Major Vergara. I had two aides, mestizo boys, named George Brown and Charlie Clark. George did splendid work sticking to the last. We stood post in shifts and George did most of the cooking. It was rainy and chilly.

As reports of the Japs approach were reaching us I persuaded the Major to issue three Enfield rifles, 3 sawed-off shotguns with ammunition for we said we would stick and fight it out with the Japs.

One day Major Vergara, Capt. Rodriguez and I took a reconnaissance trip into Baguio and passed way down the Naguilian and Kennon roads visiting the outposts which had orders to resist until forced to retire. The city of Baguio was panicky and the streets nearly deserted — except by looters. Colonel Wm. Dosser, retired from the Constabulary, was training volunteers in Burnham Park; but support was lacking so that he felt it necessary to desist.

The city government was paralyzed: Mayor Valderosa was in flight. Only one policeman was on the job. But Chief Keith kept right on duty and did good work in keeping order — especially in keeping down the looting. He practically was the government and his daughter Laura nobly acted as his aide in the City Hall. A meeting of male citizens was called at the Pines Hotel and a temporary set of officers, with Major Speth (I think) as Mayor was appointed; but they did not function much. It was agreed that Baguio should be declared an open city as had Manila, and resistance dropped. A committee was appointed to meet the Japs. Colonel Green, district commander of the Constabulary, stopped at Camp Holmes on his way to Bontoc his headquarters. He said that he had no orders from the U.S. Army. Upon reaching Bontoc he relayed his phone message asking Colonel Horan for orders. Colonel Horan answered: "Secure Bontoc and retire to the North." Colonel Green did retire to Ifugao. He became somewhat active; but later on he was captured in Nueva Ecija.

The night of December 19th a full battery of anti-aircraft passed in flight along the mountain trail. It turned off at Km. 21 down the Ambuclao road. When it reached the end of the road the Captain called up and asked me where the enemy was. I replied: "Still in the lowlands. What are you doing there?" He hung up.

The night of December 20th the whole detachment of 400 Constabulary stationed at Camp Holmes took off in flight to ? ? where they laid their arms and got into civilian clothes. This left me commandant at Camp Holmes at the order of Chief Keith and the boys who drifted in, started to call me "Colonel". There were several affairs to attend to as native soldiers from the lowlands and others came in. Even some trainees reported. We issued some 50 sacks of rice as rations and numerous directives. We also stopped the looting of the barracks by natives.

Christmas day toward evening Major Vergara with Captain Rodriguez and a few Constabulary drifted back. My Christmas dinner was a plate of rice. On December 27 the first truck load of Japs entered Baguio without a shot being fired. They had been met by Chief Keith a few kilometers down the Naguilian road. He informed them of the condition of the city and was asked for transportation. The cheering truck was met by the jubilant Japanese citizens (about 3000 who had previously been interned at Camp John Hay and guarded by the Constabulary), and that night a reception was given them by the Committee.

The air-raid warning service had been abandoned on December 26th and the Americans were voluntarily gathering at the Brent school. The Japs took over the government, but leaving Chief Keith and Mayor Speth in their offices for a couple of months when they retired and were told by the Japs that they were prisoners and must stay confined in their homes. The actions of these men with others no doubt mitigated the ferocity of the Japs and made them move lenient towards the inhabitants. However, one of their first acts in order to show their authority was to execute five natives selected almost at random. At their grave at Burnham Park one was shot, one beheaded, one bayonetted, one disemboweled, and one strangled. They also started severely slapping citizens for minor infractions of obsequious rules.

On December 27th the Japs began calling all Americans and gathering them at the Brent School, giving out the impression that it was simply for registration and subsequent release.

I had left Camp Holmes and gone into Trinidad, staying with native friends. Finding no government in Trinidad we stayed and organized one and they asked me to be mayor.

The next day I might have taken to the hills; but I was ill and it seemed useless as we expected American forces to come and retake the Philippines soon. Besides we did not know what the Japs would do to our women and children; so it seemed best to stick together with them and try to make it easier for them. (This I did during the duration of the internment.) So I made no resistance when I met up with an armed Jap detail which sent me with my prospectors roll of blankets, etc. in a car to the Brent School. There I joined the others who were being searched and herded into the crowded space of the administration building. We were given no food by the Japs; we only divided up a few snacks, and slept on the hard floors, subservient and glad to be still alive. The next afternoon we were addressed by the commandant; told we were prisoners and told that if any escaped, ten of us would be shot. He did encourage us by saying that as long as the army ate, we would; but he did not say how much. Then he ordered us to line up in two groups; male and female with our belongings, prepared for a walk — destination unknown. We were marched across the city and into Camp John Hay (the military reservation) to the old barracks of the Philippine Scouts. This march was very hard on the women and children — carrying heavy bundles. The Japs did furnish a few trucks for some and later brought some of our stored provisions. There were some 500 of us and we were all crowded into one of the barracks — met at one end and sleeping on the bare floor; but some had mattresses. The water supply was gone as the reservation pumps had been demolished by the departing soldiers. Our first act was necessarily the digging of latrines — on empty stomachs. Reminiscent of the late experience of the Jap internees we received no food for three weeks — existing on the little food we brought with us. The kitchen crew which set themselves up under Alex Kalusney (former manager of the Pines Hotel) ate by themselves and always had enough and some of it was choice — direct from the cold stores. Our liaison officer was Elmer Harold assisted by Wally Moore (former branch manager of the People's Bank in Baguio). Work crews were organized to carry garbage, bring wood, police the grounds, etc. Some worked splendidly carrying the burden, many worked spasmodically, and some refused to work at all. We suffered from lack of both food and water. The reservation pumping plant was demolished by the departing U.S.A. forces and our mechanics had to repair it, using equipment brought from the mines. This took several days. In the meantime we had only what water we could haul in cans from Baguio. Our ration was about two cups a day. However, in a few days our water supply was normal.

The food supply was different. It never was normal. During the first four months the Japs furnished us no food. They had allowed us to bring a small supply with us. This was augmented by bags of food brought to our camp by friends among the natives.

They were generous, loyal and faithful in this and kept it up all during our internment until stopped by the Japs late in 1944. They had occasionally stopped it for a few days at a time before on account of infractions of their rules: especially that against notes being sent or received in the packages.

In a few days after internment, the Japs also allowed us to purchase some supplies for the mess in Baguio. Individuals were also allowed to buy limited quantities for themselves. About the first thing we got in were balls of *panocha* (the native brown sugar) and some ate several balls a day. Some people lived very well all during our internment until the last days in Old Bilibid, Manila. They brought in considerable sums of money with them, received payments from the mines, and borrowed from Baguio residents from time to time. Most of us did this later on as the value of the Japanese occupation money decreased from par at the first until toward the last the exchange was around ₱3000 Jap (Mickey Mouse) money for ₱1.00 Philippine currency. It was a very profitable business then to loan us money at par or maybe 2 for 1 and it was better for us than starving. Funds were also obtained by sending out our surplus salable articles: clothing, jewelry, etc. Between ourselves there also grew up quite a flourishing business of the sale of food, both raw and cooked, clothing, and miscellaneous articles. This added greatly to our comfort. Later on when we were in Camp Holmes, considerable supplies of clothing looted by the Japs from the Country Club, etc. were brought in and equally distributed. But later on a committee took charge of distribution, alteration, and repair of clothing and miscellaneous supplies.

In about two weeks we were able to complete our mess organization. We had regular and volunteer rush workers to handle the feeding and serving of the 500 internees. Of course, there was a shortage of space and utensils. One set of cooking stoves sufficient to accommodate a company of soldiers only was available. We each put in ₱2.50 per week and with this our purchasing agents bought rice, meat, and vegetables; but this amount allowed each of us only a small two meals a day. This continued for about four months when we reported that our money was gone and the Japs from then furnished us with a like amount which was increased considerably during the first part of 1944. During the last months of our internment we were back on a really starvation diet.

One of the first things the Japs did at Camp John Hay was to search us for money although we were able to hide much of it.

This painful operation was repeated a short time later. Then our financial committee took up a voluntary contribution of which we never had a full accounting. We also contributed to a hospital fund. I came into camp with ₱80.00 which did not last long. Most of it was given to others in the same fix.

Shortly after our internment the Japs instructed us to organize a puppet government. There was a central guiding committee of 12 (later reduced to 9); each man was head of the sub-committee on activity. He was responsible for results to the Jap commandant. The chairman of the committee acted as liaison officer. These chairmen were, successively, Prof. Richardson, Rev. Carl Esback, Dr. Walker, Dr. Nance, and served very faithfully and successfully during the latter half of our internment. The general committee, although freely criticized, served us excellently (without pay) and contributed very materially to our general comfort and welfare—in fact to our very existence. At first only men were allowed to vote at these elections, but later on the women also had a vote although we observed no material changes in the results. Our government was quite democratic as several test votes showed us that it represented after all the will of the majority.

As time went on we were able to organize ourselves quite completely on a cooperative basis. Each one was supposed to devote from two to four hours daily in some camp activity and thus we kept affairs going quite efficiently. Of course, there were many who worked above and beyond their share of duty. Our various duties included: mess, care of barracks and grounds, gathering fuel (we cut our own timber) and grounds, hospital, shops alteration and repair of materials, entertainment, religious and educational matters, newspapers, finance, poultry, pigs, and garden. We carried along all these activities with considerable success and kept ourselves quite comfortable and we did cultivate some good friendship and had some very good times socially. When we had enough food there were many birthday parties and other functions. There were numerous tea parties and pleasant times during 1943 and early 1944. Spare time was also used in care of quarters, washing, studying, reading, sleeping, or just resting, which seemed quite necessary to some and was good when food was short. However, we observed that those who kept going came out the best.

The organization of the Jap guard was that of a commandant (often a civilian) with two or more assistants with up to a platoon of Jap soldiers. At first they were very strict and mean to us. We overheard one guard telling another that they could treat us as mean as they liked as we would never retaliate (which proved to be true). They made strict rules; such as that if smoking a man must carry a small can with him in which to put the ashes. Women must not smoke. We were slapped considerably for minor infraction of rules and we had to stand at attention and bow to passing guards. In general, communication with outsiders was barred; but there were many infractions of this. As time went on discipline was relaxed considerably. Our barracks and grounds were inclosed in barbed wire fences and we were allowed outside only under guard or special dispensation. In 1944 they erected a second barbed wire around us.

At first the sexes were segregated, our separate barracks being parted with a double barbed wire fence. Even husbands were not supposed to talk with their wives, except they were allowed to mingle for half an hour on Sunday afternoons. This rule was gradually relaxed and ignored. The sick and those with families were allowed to help each other and go together. In about a year some husbands started to live with their wives (which seemed scandalous to some), and they gradually came to live in families in separate cubicles and cottages which we arranged until in early 1944 many were living fairly normal lives.

We were kept in Camp John Hay during the first part of 1942. Then we were moved to Camp Holmes (the headquarters of the Benguet Constabulary, some 6 kilometers north of Baguio) where we stayed until right after Christmas 1944 when we were suddenly and hurriedly taken down to Old Bilibid in Manila, apparently for safety. We were there when released by the 1st Calvary and 37th Infantry who entered Manila the evening of February 3, 1945. Our Jap guards handed us a memorandum (the changed date on it first being January 5, 1945) stating that they were leaving us to our American friends in the U.S. Army. They marched out the gate the next morning and were mowed down by machine gun fire from an American tank standing nearby. It was good to see them. It was good to be under the STARS AND STRIPES again!

But our troubles were not over. There was heavy firing during that night and for nearly a month our compound was in the line of fire — the battle of Manila raging around and beyond us. There were numerous near casualties from sniper rifle fires, mortars, anti-aircraft, and bombs dropped by Japanese planes.

On the morning of February 4th our Jap guards who had spent the night on the roff (with a drum of gasoline in the yard ready to explode, but guarded by us) came down and delivered a note (originally dated January 5, 1945) to our committee saying that they were leaving us to our friends. They marched out the gate; but were soon mowed down by machine gun fire from a Sherman tank standing there.

That morning GI's of the 37th came in. They were splendid fellows and we had a great time fraternizing with them. They furnished us with 10-in-1 rations and we started eating again. Some of us had gotten quite weak for lack of food; but none in our camp died of starvation.

That morning the Japs started the demolition and burning of the business district north of the Pasig. By night the fire had nearly reached us and for safety, we were evacuated hurriedly to the Ang Tibay Shoe Factory near Rizal Avenue in Caloocan. We were told to take only overnight bags as our goods would be guarded. We were taken good care of, but when we returned the next afternoon, we found that the Filipino neighbors had looted us clean—clothing, bedding, and personal possessions including many valuable papers.

The army reorganized our camp with a major as commandant. It furnished us with some clothing and blankets and fed us well. Our organization with its central committee was disbanded and we felt that our long days of internment were over.

Although we were hungry much of the time and considerably harassed by the Japs, it was not too bad. Our general health was much above the average of Americans and our death rate was about 30% of normal. We had learned considerably about human nature under duress and some of us had improved if only in our judgment of values. We had had a regular way of life such as it was, some good social times and educational facilities. Some worried about dangers of hunger and Jap atrocities, and chafed under confinement; but on the whole, our morale was high.

As to myself, my camp activities mostly were in the construction and garden details, part of the time being head of the latter. I enjoyed entering into the general life of the camp and tried to help (especially the women and children) in such ways as I could. On the whole I have been through worse times.

We were awarded service ribbons for our conduct by the U.S. Government.

THE FIRST PHILIPPINE LEGISLATURE UNDER THE JONES LAW

By Mauro Garcia

The purpose of the second organic act, or Jones Law as it is more commonly known after its principal sponsor William Atkinson Jones of Virginia, which became effective on August 29, 1916, was to replace the commission government, which had governed the Philippines since 1901, with one in which the Filipino people had more participation and responsibility.

Under section 12 of said act, general legislative powers in the Philippines were vested in a legislature consisting of two houses: one, the senate, and the other, the house of representatives, the two houses being designated the "Philippine Legislature."

Sections 13 and 14 defined the terms and qualifications of members of both houses. They provided that the senators shall be elected for terms of six and three years, the representatives, trienially. For election purposes, under section 16, the country was divided into twelve senatorial districts, each of which was entitled to elect two senators; and into eighty-one representative districts, each of which had the right to elect one representative.

Following the provisions of said sections and as a result of the elections of June 6, 1916 (for representatives) and of October 3, 1916 (for senators), the new Philippine Legislature was organized on October 16, 1916.

The body was not only new but it differed from its predecessors in that it was completely and entirely composed of Filipino members, including the appointive ones selected by the governor general to represent the non-christian territories formerly under the exclusive jurisdiction of the Philippine commission, which were prescribed by the Jones law to be represented by appointment instead of by election.

As inaugurated on October 16, 1916, the first Filipino legislature under the Jones law was composed of 22 senators and 90 representatives. Of the twelve senatorial districts, the sixth had no representatives because of the failure of the board of canvassers to certify the election of the two senatorial candidates from the district due to reports of frauds, making the senate to declare later the election therein a failure. Of the 22 senators, two were appointive. Also appointive were nine representatives out of the 90 members of the House.

A perusal of the personal circumstances of the senators showed that of the 22, nine were nacionalistas, one was a progresista, and one was an independent. Their professions or occupations included nine lawyers, four lawyer-journalists, four lawyer-farmers, two landowners, one landowner-journalist, one physician, and one physician-farmer. A glance over their civil status showed that nineteen were married, two were single, and one was a widower.

Like the senators, the majority of the representatives were lawyers of which there were thirty-six. The farmers ranked next there being eleven, followed by the lawyer-farmers of which there were nine, and by the physicians of which there were six. The rest of the 90 representatives were lawyer-journalists, journalists, farmers, businessmen, landowners, teachers, and other professions.

With Manuel L. Quezon as president of the senate and Sergio Osmeña as speaker of the house of representatives, no sooner had the new Legislature organized itself than it buckled down to work. Directing itself first to the reorganization of the government departments, it passed Act No. 2666 effecting said reorganization. It also enacted a new salary act devised to meet the anomalous situation caused by the presence in the insular service of officials of two different races — Americans and Filipinos.

Under the provisions of the Jones law, the new Philippine legislature was to exercise general legislative power — the power to enact laws on any matter — subject only to the limitation that all its acts affecting immigration, currency, coinage, or tariff, as well as those amendatory to the tariff of the Philippines and those with reference to the lands of the public domain, timber and mining required the approval of the President of the United States before they could become laws.

With this great responsibility heaped upon it, the question that may be asked is how was it possible that the members of the new body had already acquired in 1916 the ideas and experience necessary to carry out such responsibility?

The answer to this question is not far to seek. Since their historic past, the Filipinos who lived in *barangays* headed by their chiefs or datus made their own laws to govern themselves. During her rule over the country, the people recognized Spain's authority and allowed themselves to be subject to laws promulgated by her. They had a brief representation in the Madrid Cortes. Raising their arms against Spain, they established the revolutionary government under General Emilio Aguinaldo, evolving in time into the Malolos republic. They set up the Malolos congress which approved the Malolos constitution and enacted laws within its framework for the government of the people.

Upon the advent of America, the Philippine commission was set up, serving as a legislative body until 1907 when, pursuant to the Philippine bill of 1902, the Philippine assembly was established. With the Philippine assembly serving as the lower house and the Philippine commission serving as the upper house, the two formed as their legislative body from 1907 to 1916 when the Jones law was approved on August 29 of the same year.

It is important to note that, referring to the Philippine commission, its members were appointed by the President of the United States with the consent of the United States Senate. But in the case of the Philippine assembly, the members were elected from the representative districts into which the Philippines was divided.

It is easy to deduce from this rapid survey of the constitutional development of the country that if America saw it fit to enact the Jones law in 1916, it was because she must have been convinced that there were already capable men among the people who could be depended upon to handle the affairs of government outlined in it.

By way of commemorating its fiftieth anniversary, there is given below the list of senators and representatives who formed the first Philippine Legislature organized under the Jones law on October 16, 1916:

THE FIRST PHILIPPINE LEGISLATURE OF 1916

SENATORS

First district
Vicente Singson Encarnacion
Juan Villamor

Second district
Pedro Ma. Sison
Aquilino Calvo

Third district
Francisco Liongson
Isauro Gabaldon

Fourth district
Rafael Palma
Pedro Guevara

Fifth district
Manuel L. Quezon
Vicente Ilustre

Sixth district
(None elected)

Seventh district
Jose Altavas
Francisco Villanueva

Eighth district
Espiridion Guanco
Manuel Lopez

Ninth district
Esteban Singson
Jose Ma. Veloso

Tenth district
Filemon Sotto
Celestino Rodriguez

Eleventh district
Jose A. Clarin
Nicolas Capistrano

Twelfth district
Joaquin D. Luna (Appointive)
Hadji Butu (Appointive)

REPRESENTATIVES

Albay
Domingo Diaz — 1st dist.
Jose O. Vera — 2nd dist.
Tomas Luna — 3rd dist.

Ambos Camarines
Gonzalo S. Escalante—1st dist.
Manuel Rey — 2nd dist.
Sulpicio V. Cea — 3rd dist.

Antique
Ramon Maza — Lone dist.

Bataan
Maximino de los Reyes — Lone dist.

Batanes
Juan C. Castillejos—Lone dist.

Batangas
Ramon Diokno — 1st dist.
Pablo Borbon — 2nd dist.
Benito Reyes Catigbac — 3rd dist.

Bohol
Celestino Gallares — 1st dist.
Macario Lumain — 2nd dist.
Filomeno C. Orbeta—3rd dist.

Bulacan
Mariano Escueta — 1st dist.
Ricardo G. Lloret — 2nd dist.

Cagayan
Vicente T. Fernandez—1st dist.
Miguel C. Nava — 2nd dist.

Capiz
Antonio Belo — 1st dist.
Leopoldo A. Mobo — 2nd dist.
Leonardo Festin — 3rd dist.

Cavite
Emiliano T. Tirona — Lone dist.

Cebu
Jose Hernaez — 1st dist.
Sergio Osmeña — 2nd dist.
Vicente Urgello — 3rd dist.
Alejandro Ruiz — 4th dist.
Mariano J. Cuenco — 5th dist.
Miguel Raffiñan — 6th dist.
Tomas Alonso — 7th dist.

Ilocos Norte
Vicente Llanes — 1st dist.
Melchor Flor — 2nd dist.

Ilocos Sur
Alberto Reyes — 1st dist.
Ponciano Morales — 2nd dist.
Eustaquio Purugganan — 3rd dist.

Iloilo
Jose M. Arroyo — 1st dist.
Crescenciano Lozano — 2nd dist.
Nicanor Gregorius — 3rd dist.
Tiburcio Lutero — 4th dist.
Juan de Leon — 5th dist.

Isabela
Mauro Verzosa — Lone dist.

Laguna
Feliciano Gomez — 1st dist.
Crisanto M. Cuysayko — 2nd dist.

La Union
Juan T. Lucero — 1st dist.
Valerio Fontanilla — 2nd dist.

Leyte
Manuel B. Veloso — 1st dist.
Dalmacio Cortas — 2nd dist.
Segundo Apostol — 3rd dist.
Ruperto Kapunan — 4th dist.

Manila
Antonio Montenegro — 1st dist.
Jose G. Genoroso — 2nd dist.

Mindanao and Sulu
Rafael Acuña Villaruz (Appointive)
Teodoro P. Gil (Appointive)
Datu Benito (Appointive)
Pablo Lorenzo (Appointive)
Datu Piang (Appointive)

Mindoro
Mariano P. Leuterio — Lone dist.

Misamis
Gregorio Borromeo — 1st dist.
Ramon B. Neri — 2nd dist.

Negros Oriental
Lope P. Severino — 1st dist.
Rafael R. Alunan — 2nd dist.
Gil Montilla — 3rd dist.

Negros Oriental
Restituto Villegas — 1st dist.
Felipe Tayko — 2nd dist.

Nueva Ecija
Isidoro Gonzalez — Lone dist.

Nueva Vizcaya
Wenceslao Valera — Lone dist.

Palawan
Manuel Sandoval — Lone dist.

Pampanga
Eduardo G. David — 1st dist.
Pedro Abad Santos — 2nd dist.

Pangasinan
Modesto Sison — 1st dist.
Aquilino Banaag — 2nd dist.
Teodoro Y. Gomez — 3rd dist.
Alejandro Guzman — 4th dist.
Bernabe de Guzman—5th dist.

Mountain Province
Juan Cariño (Appointive)
Rafael Bulayungan (Appointive)
Valentin Manglapus (Appointive)

Rizal
Arcadio Santos — 1st dist.
Eugenio Santos — 2nd dist.

Samar
Pedro Mendiola — 1st dist.
Pastor Salazar — 2nd dist.
Jose Lugay — 3rd dist.

Sorsogon
Manuel Escudero — 1st dist.
Amancio Aguilar — 2nd dist.

Surigao
  Eusebio Tionko — Lone dist.

Tarlac
  Luis Morales — 1st dist.
  Cayetano Rivera — 2nd dist.

Tayabas
  Alfonso M. Recto — 1st dist.
  Gregorio Nieva — 2nd dist.

Zambales
  Guillermo F. Pablo—Lone dist.

MORE DOCUMENTS ON THE JAPANESE OCCUPATION OF THE PHILIPPINES

Compiled by Mauro Garcia

Letter of Salipada K. Pendatum to Paulino Santos

In the Field
16 January 1944

General Paulino Santos
Lagao, Cotabato

My dear General:

I have taken the liberty of writing an open letter to the Bureau of Constabulary a copy of which I am furnishing you. I am also enclosing herewith true copies of a Joint Resolution of the United States Congress dated September 24, 1943, Radio Message of President Quezon, July 31, 1943, and Reply to Circular Letter No. 8 re—Surrender of Guerrillas and Political Prisoners.

I am sending this note and the enclosures as from one friend to another with the fervent hope that you will see your way clear to understanding us better in our struggles that you will be convinced of the justness and legality of our Cause, and that eventually you may not only sympathize with us but also join hand in hand with us.

May I wish you and your family the best of health and all happiness possible under the present circumstances.

Very sincerely,
(Sgd.) Salipada K. Pendatum
Salipada K. Pendatum

Encl:
As stated above.
True copy
1a-3-20

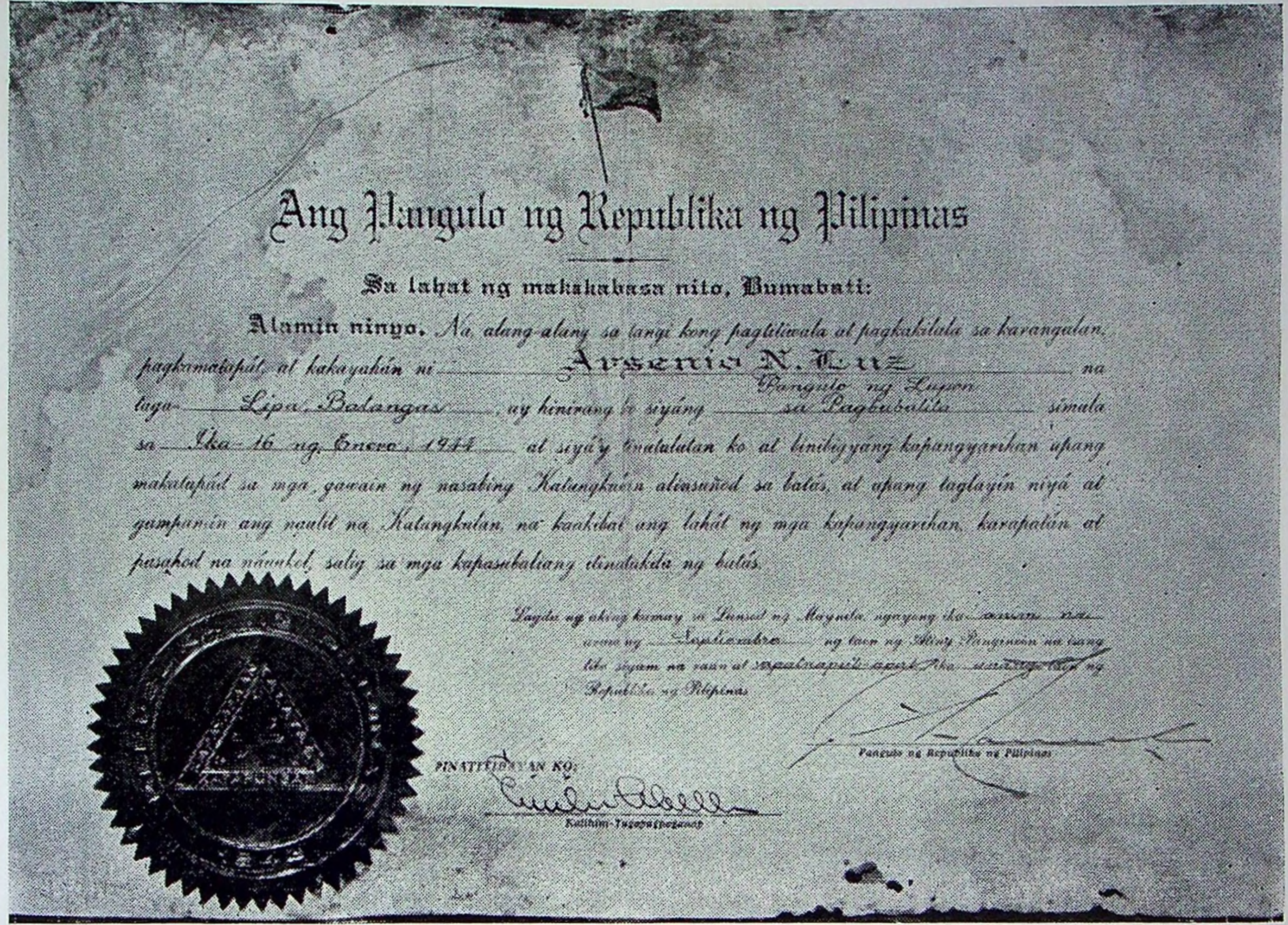
UNITED STATES FORCES IN THE PHILIPPINES
TENTH MILITARY DISTRICT, MF
106TH DIVISION
HEADQUARTERS, 118TH INF. REGT.

In the [Field]
16 January 1944

SUBJECT: An Open Letter
TO : The Bureau of Constabulary

Greetings to our brother Filipinos in the Bureau of Constabulary:

Accept this letter as a gesture of friendliness and brotherly love and as an attempt to make clear our stand so that further misunderstanding may at least be minimized if not altogether eliminated.



Ang Pangulo ng Republika ng Pilipinas

Sa lahat ng makakabasa nito, Bumabati:

Alamin ninyo. Na, alang-alang sa tangi kong pagtitiwala at pagkakilala sa karangalan, pagkamatapát at kakayahán ni Arsenio N. Luz na taga- Lipa, Batangas ay hinirang ko siyáng Pangulo ng Lupon sa Pagbubalita simula sa Ika-16 ng Enero, 1944 at siyá'y tinatalalan ko at binibigyang kapangyarihan upang makatupád sa mga gawain ng nasabing Katungkulan alinsunod sa batás, at upang taglayin niyá at gampanin ang naulit na Katungkulan na kaakibat ang lahát ng mga kapangyarihan, karapatán at pasahod na nauukol, salig sa mga kapasubaliang itinatakda ng batás.

Lagda ng aking kamay sa Lunsod ng Maynila ngayong ika- [illegible] na araw ng Septiembre ng taon ng Aming Panginoon na isang libo siyam na raan at apatnapu't apat, Ika- [illegible] taon ng Republika ng Pilipinas

Pangulo ng Republika ng Pilipinas

PINATUTUNAYAN KO:

Kalihim-Tagapagpaganap

Appointment issued by the President of the Republic of the Philippines (1943-1945)

Be it understood once and for always that this organization was started and is being maintained neither for personal glory nor for sectional aggrandizement; rather it was initiated and later grew into what it is now, a unit of the United States Forces in the Philippines, on authority of no less a personage than Gen. MacArthur himself. To consider this unit a distinctly Moro organization propagating and fostering solely Moro aims, is to do the officers and men — both Filipino Christians and Filipino Moros — who compose it and the American High Command including Gen. MacArthur a gross injustice.

It never was, as it never will be, the intention of this organization to fight brother Filipinos or any government established by them, unless that government was set up primarily to defeat the purpose or to render impossible the accomplishment of the mission for which this unit was organized. We, who compose this unit are neither enemies nor ill-wishers of the Bureau of Constabulary, much less their government, for we, by virtue of our manifold missions which have come from competent authorities, are pledged to maintain peace and order, to defend and protect the people against lawlessness and brigandage and to encourage the civilians as much as possible to lead a normal way of life. In the accomplishment of this particular mission, at least, we can proudly say we have succeeded for the people are happy and contented, they engage in their agricultural pursuits unmolested, they are loyal to us and to the American people and they are convinced that the Americans will come to redeem the Islands from the Japanese. If as a result of any outside intervention and enemy propaganda they change their stand and turn disloyal to the Cause and to the American people the responsibility will rest elsewhere and not with us.

The USFIP units which you are wont to apostrophize as guerrillas were organized on order by General MacArthur who nullified the orders of surrender both by Gen. Wainwright and Gen. Sharp.

> "Radiogram from General MacArthur to General Sharp
>
> . . . 9 May . . . ORDERS EMANATING FROM GENERAL WAINWRIGHT HAVE NO VALIDITY stop IF POSSIBLE SEPARATE YOUR FORCE INTO SMALL ELEMENTS AND INITIATE GUERILLA OPERATIONS stop . . . YOU ARE A GALLANT AND RESOURCEFUL COMMANDER AND I AM PROUD OF WHAT YOU HAVE DONE.
>
> MACARTHUR"

There should be no doubt as to the authenticity of our units. Note well the following radiograms:

> "Received Feb. 17, 1943
>
> "YOUR UNIT ACCEPTED THIS COMMAND STOP CONGRATULATIONS ON WORK TO DATE STOP ORGANIZATION PLANS FOR REGIMENT FORWARDED TO YOU BY COURIER TO SALIPADA THRU BOWLER STOP AS CONTACT DEVELOPS WILL FORWARD INSTRUCTIONS BY RADIO."

> "Received: 27 February, 1943
>
> "FROM GENERAL MACARTHUR COMPLETE ORGANIZATION OF INFANTRY DESIGNATED 117TH REGIMENT IN AREA OCCUPIED BY YOU ACCORDING TO TABLE OF ARMY STOP IF YOU HAVE MORE SOLDIERS WITH ARMS REPEAT WITH ARMS THAN NEEDED HAVE ONE REGIMENT ORGANIZE FOR REGIMENTAL HEADQUARTERS BATTALION PERIOD PARENTHESIS

> PENDATUN FROM FERTIG PARENTHESIS YOU ARE DESIGNATED COMMANDING OFFICER WITH THE RANK OF MAJOR PERIOD GENERAL ORDER WILL BE ISSUED UPON RADIO ACCEPTANCE STOP..."

These units, therefore, have been and are operating with the sanction, expressed authority, and universal approbation of the government and people of the United States. As a matter of fact, Lt. Commander Chick Parsons, the official envoy of President Roosevelt and personal representative of President Quezon and incidentally also of the Commanding General of the Mindanao Forces, came to inspect my former unit in Bukidnon in May, 1943, and told us — me, Col. Frank D. McGree, Col. Dionisio Gutierrez, Major Edwin C. Andrews, Major Nicolas Gabutina, Major Doroteo Soriano, Major Teodoro Garcia, Major Tomas Cabili, Capt. Alfredo M. Bustamante, Capt. Melencio Orbase, et al — that both President Roosevelt and President Quezon, the American people and General MacArthur were greatly gratified over our efforts and enjoined us thru him to continue the fight to a successful end. He assured us further of the aid in troops, arms, ammunitions, medicine and other supplies that wer presently coming. With the exception of troops which we expect very shortly, we have received the items of aid promised to us. It is evident — you must see for yourselves that it is evident — that the cause for which we are fighting is legal, just and righteous.

The leaders of the de facto government wish us to lay down our arms and surrender and call upon us to help in the reconstruction of our country. The latter we can do but not the former, for, for us to lay down our arms and surrender is to be disloyal to the mother country and to be a traitor to our Cause. There is no need for any call on us to help in the reconstruction work; we have been doing this long before the de facto government of the country was established. Not only have we been maintaining peace and order since we organized in September, 1942, but we have also been encouraging the people to live a normal way of life and engage in agricultural pursuits. In this, we can honestly say without fear of contradiction, we have succeeded to a fairly considerable degree. We shall continue to do the work as we have been doing in cooperation with the de facto government, but we will not cooperate with that government if under the aegis of the Rising Sun and on order of the Japanese, we shall be called upon to do anything. We are pledged to drive the enemy out of the country and we will do so, the establishment of the de facto government, the grant of the bogus independence, the existence of the Bureau of Constabulary in close juxtaposition to the Japanese Imperial Forces notwithstanding.

We are dubbed as anti-peace and anti-independence. We are exactly the opposite of that for it is for peace and the independence of the Philippines that we are fighting. We know that as long as the Japanese are in the country, we can have no peace and that the independence granted by them to the Filipinos is illegal, without authority and therefore without significance. How can there be peace when the Japanese steal into the homes of the Filipinos under cover of darkness and ferret them from their slumbers and force them into slaving as cargadores and laborers? How can there be independence in a country where the real rulers are the officers and men of an alien foe rather than the natives themselves?

We are enjoined to come out of the hills, give up ourselves and help in the work of reconstruction. How can we do so when we know fullwell that the work of reconstruction is hampered by the Japanese who conscript and compel all able-bodied men to undergo military training patterned after the Japanese system, to dig tunnels and construct encampments and fortifications in a country that is supposedly independent?

We have been branded enemies of the government and have been hunted from forest to forest. If by fighting under the American flag and the Filipino flag against a government that cringes with fear and acts at the beck and call of a foreign flag means being enemies of that government, then we are that; for we can not submit ourselves to a government that is without legality and without authority, especially so when that government allows itself to be used as a mere instrument by the enemy in disrupting officially and legally organized military units fighting for a just cause. We are of the firm conviction that although the fighting forces were surrendered by Generals Wainwright and Sharp to the enemy, the Philippines did not become a territory of Japan and the Commonwealth government was never surrendered, and, we know that that government is still existing and that it has the recognition of all the powers in the world except two, Germany and Japan. To that government alone and to the government of the United States we owe allegiance and to them we will remain loyal.

We shall cooperate with the Bureau of Constabulary in maintaining peace and order and in the work of reconstruction in so far as it is consonant with the mission given to us by Presidents Roosevelt and Quezon thru Gen. MacArthur and the Commanding General of the Mindanao Forces. We will stay within our own backyard unless ordered otherwise by higher Headquarters if the Bureau of Constabulary will stay within theirs, but we shall fight to the bitter end if we are coerced into doing that which is derogatory to our Cause or when areas in our possessions are maliciously encroached upon.

We took Buluan and other places in the firm belief that we could set up a better government, that we could to a fairer degree of success maintain peace and order, and that we could encourage the civilians to go back to their farms and live a normal way of life. Our long occupation of that town and other towns has confirmed our belief. Any move therefore to dislodge us from Buluan or any other place that we hold will be met with the dogged and stubborn resistance that it deserves.

We are convinced, and indications prove that our conviction is right, that the Allies in the no distant future will crush the Japanese and the Germans, and that in a much shorter time then we expect the Americans will be here. We know that when that time comes, there will be a fatal reckoning. It goes without saying that those who have remained loyal and kept on fighting for the Cause will be justly rewarded while those who readily embraced the enemy thereby proving themselves faithless to their own country and disloyal to the American people will be correspondingly dealt with.

Read well the enclosures and think hard and then take stock of yourselves. If you can not see your way clear to joining hands with us, would you still stand in our way.

This open letter has been written in a spirit of brotherhood and in the hope that a better and more sympathetic understanding may ensue between the members of the Bureau of Constabulary and the members of the United States Forces in the Philippines so that ultimately they may work jointly with us in the task of redeeming our country. It is fervently prayed that it will be received in the same spirit in which it has been written.

MABUHAY ! ! !

Salipada K. Pendatum
Major, Infantry, USFIP
Commanding

Encl.—

1. Joint Resolution of the U.S. Congress, 24 September 1943.
2. Message of His Excellency President of the Commonwealth of the Philippines, July 31, 1943.
3. Reply to Circular Letter No. 8 re—Surrender of Guerrillas and Political Prisoners, 15 January 1944.

Encl. No. 1

JOINT RESOLUTION OF THE U.S. CONGRESS PASSED on Friday 24 September, 1943, Presented by Senator Tydings in Senate and Congressman Bell in the House of Representatives (in condensed form)

Whereas, the Filipinos have shown their loyalty;

Whereas, it has always been the intention to grant independence;

Be it resolved in a Joint Session of the Senate and House of Represetatives of the U.S. Congress:

1. Act of Congress of March 24, 1943, as amended, known as the Tydings-McDuffie Law which grants independence to the Philippines on July 4, 1946 is amended to read as granting immediate independence.

2. To effectuate the granting of immediate independence, the U.S. President and the President of the Commonwealth of the Philippines will meet within 30 days from the enactment of this act.

3. President of the United States will negotiate with the Representative of the Philippines as to the conduct of the war and of the driving of the invader out of the Philippines.

4. Trade relations provided by the T-M law shall be maintained and shall continue in accordance with the provisions thereof, even after immediate independence as herein provided has been granted.

5. The Representative of the U.S. (3 Senators appointed by the President of Senate, 3 Representatives appointed by the Speaker of the House, 3 persons appointed by U.S. President) and the Representative of the Commonwealth of the Philippines (9 persons appointed by the President of the Commonwealth of the Philippines shall meet as soon as formed to formulate recommendations of trade relations with the independent Philippines including post-war economy, defense and future relations of the Republic with the U.S.

6. The U.S. pledges all her resources, both men and materials, to the redemption of the Philippines from the invader.

Notes by Ben Tabios

A true copy:

(Sgd.) Crispino M. de Castro
Captain, Inf. USFIP
The Adjutant General

Certified true copy:

(Sgd.) Alejandro Q. Lontok
2nd Lieut., Inf., USFIP

True copy
1a-3-20-44

Encl. No. 2

HEADQUARTERS, 109th DIVISION, 10” MILITARY DISTRICT, MF
In the Field
17 August 1943

All Unit Commanders:

1. Attached hereto is a true copy of radio message of His Excellency President Manuel L. Quezon to the Filipino people dated 31 July 1943 sent through the Commanding Officer, 10th Military District.

2. Copies of this message are being furnished you so that you can convey its contents to all officers and enlisted men under you.

3. In conveying this message to your officers and enlisted men you are instructed to stress the following points:

a. That while the horrors and devastations of war are the worst enemies of mankind, yet Divine Providence has endowed us with personal qualities as Sacrifice and Endurance with which to face these evils. Let us now apply these divine graces with prayers and determination within us to bring to a successful termination the present work we have on our shoulders. We have no doubts established a good reputation, and this we must pursue by continuing our efforts, for on our present tasks rest the future of our children and the destiny of the generation to come.

b. There will surely be losses to come to every one, particularly property, losses which if we put our thought on mean a lot. But these losses will be PAID and are surely to be paid at the termination of the emergency.

c. The Philippines is a full member of the United Nations and the fact that President Quezon is given a seat in the Pacific War Council, coupled with the personal interest of General MacArthur for these Islands, the support in the Pacific will be intensifying day by day, till the Philippines is freed from the claws of aggressor.

d. War supplies in America are produced in immense volume, which no doubt will have its resultant effects in the Pacific. In fact, sea and air superiority of the Allied Nations in the Pacific and Mediterranean at present is unquestionable. Informed people have always known this

Ambeth Ocampo

but our barrio folks who are out of touch with radio communication are left ignorant about it.

e. The conclusion of the present conflict is no other than the VICTORY of the Allied Powers and we, officers and enlisted men and all civilians, who are loyal to the cause who LABOR and WAIT with patience, are sure to find themselves well rewarded both materially and in the satisfaction that they act as men and women ought to behave.

By order of Lt-Col. Bowler:

(Sgd.) James R. Crinstead
Major, Inf., AUS
Chief of Staff

Certified true copy:

(Sgd.) Alejandro Q. Lontok
2nd Lieut., Inf., USFIP

Encl. No. 2

MESSAGE OF HIS EXCELLENCY PRESIDENT OF THE COMMONWEALTH OF THE PHILIPPINES:

I HAVE WATCHED (THE) HEROIC AND UNRELENTING STRUGGLE YOU AND YOUR FOLLOWERS (ARE WAGING — ARE ENGAGED IN). I SEE A BRILLIANT CHAPTER IN PHILIPPINE HISTORY BEING WRITTEN TO CHALLENGE THE MOST GALLANT EFFORTS OF OTHER LIBERTY LOVING PATRIOTS. PLEASE CONVEY TO ALL WHO ARE STEADFAST AND LOYAL TO ME THAT I PRAY FOR THEM. (THAT) I CAME TO (THE) UNITED STATES ON (THE) INSISTENCE OF PRESIDENT ROOSEVELT AND GENERAL MACARTHUR; THAT AS PRESIDENT OF (THE) PHILIPPINE COMMONWEALTH, I HAVE BEEN GIVEN A SEAT ON (THE) PACIFIC WAR COUNCIL. THAT THE PHILIPPINES IS A FULL MEMBER OF THE UNITED NATIONS. — I HAVE SEEN (THE) DEVELOPMENT OF (THE) PRODUCTION OF WAR SUPPLIES TO LEAVE NO DOUBT (AS TO THE) OUTCOME OF (THIS) WAR. — I HAVE (THE) ASSURANCE THAT THE UNITED STATES WILL PROVIDE FUNDS TO COMPLETELY REBUILD THE PHILIPPINES, THAT INDEPENDENCE WILL PROCEED ON TIME AND UNDER PROTECTION AGAINST FUTURE AGGRESSION BY FOREIGN POWERS: GENERAL MACARTHUR HAS SWORN TO RETURN TO LIBERATE (THE) ISLANDS — AND HIS MAIN CONCERN (IS THE) WELFARE OF (THE) FILIPINO PEOPLE. THEY MUST PLACE COMPLETE TRUST IN HIS LEADERSHIP AND FOLLOW HIS ORDERS EXPLICITLY. THIS IS A PERIOD TO TEST FOR CAPACITY AS A RACE TO INHERIT SELF-GOVERNMENT. I AM CONSCIOUS OF YOUR GALLANT SERVICE AND PREVIOUS SUFFERING. I KNOW THAT ALL FILIPINO PATRIOTS WILL RESPOND GALLANTLY WHEN GENERAL MACARTHUR CALLS FOR THEIR FURTHER SERVICES, MY CONSTANT PRAYER IS THAT I MAY BE GIVEN STRENGTH TO CARRY ON IN FURTHER SERVICE TO MY PEOPLE.

(Sgd.) Manuel L. Quezon
President of the Commonwealth
of the Philippines

True copy:

(Sgd.) Crispino M. de Castro
Captain, Inf., USFIP
The Adjutant General

Certified true copy:

(Sgd.) Alejandro Q. Lontok
2nd Lieut., Inf., USFIP

True copy
1a-3-20-44

Encl. No. 3

UNITED STATES OF AMERICA
UNITED STATES FORCES IN THE PHILIPPINES

In the field
15 January 1944

SUBJECT: Reply to Circular Letter No. 8 re—surrender of Guerrillas and Political Prisoners

TO : All Provincial, Municipal and Barrio Officials

The following is the reply to the Circular Letter No. 8, dated November 26, 1943, which has been received today from the office of the Provincial Governor of Cotabato and is published for the information and guidance of all concerned.

The Army units which are being generally referred to as guerrillas and sometimes as bandits by the enemy have been reorganized by virtue of valid orders from Australia as authorized by the President of the United States. These Army units now constitute the United States Forces in the Philippines. The Army was ordered reorganized by competent authority not for the purpose of fighting our Filipino brothers nor any government established either de jure or de facto by them. Our mission is to continue the fight against the Japanese Forces in these islands.

We are interested in the reconstruction of our country. We are sponsors of peace and order. We are for the happiness and prosperity of the Filipino people. We are lovers of liberty and democracy. We are for the independence of our country. But we do not believe the honesty and sincerity of the Japanese Imperial Forces in their desires to reconstruct the Philippines for the benefits of the Filipino people nor do we believe the genuineness or legality of the independence granted by Japan to this country. The histories of Korea, of Formosa, of Manchuria and lately of Burma are living testimonies of Japanese dishonesty and insincerity. At the beginning, the Japanese Government pretended to be interested in building the economic, political, educational and social stability of those conquered countries, but the disguised policy of the Japanese resulted to their full control of the commerce, education, government positions and all other lines of activities in those countries, making the natives as mere slaves and sources of man power. Yet the Japanese administration was very nice in the beginning. Will the Filipino people allow themselves to be victims of Japanese dishonesty and insincerity after knowing the fates of Korea, Formosa, Manchuria and Burma?

We do not believe the legality of the Independence granted by Japan because it is very simple logic that in any contest the price cannot be legally given before the game is over, and all of you well know that the fight between the United States, mother country of the Philippines, and Japan is still going on. Besides, the grant of Independence by Japan is a violation of international law, for no nation can legally grant independence to a conquered territory if that nation is still fighting the mother country of the conquered territory. Therefore, we shall be fooling ourselves if we believe that the Independence granted by Japan is legal, sincere, complete and absolute.

Those of you working with the Japanese, upholding the reality, genuineness and legality of the Independence newly granted and believing the sincerity and honesty of the Japanese administration, must assert the rights of an independent state. If the Japanese Government is really for the welfare of their Oriental neighbor by helping the Filipino people in avoiding further sufferings from this present world upheaval, you should all come together and petition the government of Japan to declare the Philippines as a neutral country and to have the entire Japanese Forces leave our country.

We, who do remain and will remain loyal to the United States, wish to ask the following questions:

1. Why did the Japanese administration grant independence to the Philippines, knowing that such grant is illegal and of no valid effect?

2. Why do not the Japanese Forces leave the Philippines after their grant of independence as they promised?

3. Why do the Japanese Forces put the Filipino people under forced labor after their grant of Independence?

4. Why are the Filipinos required by the Japanese Forces to volunteer to the Bureau of Constabulary although it is none of their business after they have granted us Independence?

5. Why does the Japanese administration threaten the Filipino people with court-martial proceedings if they refuse to serve under their forces when we are already independent?

6. Why are the Japanese forces hurriedly making fortifications in Mindanao if they are not expecting Allied forces soon to arrive in the Island?

7. Are not all the above questions concrete evidence of the dishonesty and insincerity of the Japanese administration?

WE CANNOT SURRENDER to the Philippine Republic because your government isn't our enemy. All attempts to make us surrender should be directed to General MacArthur or President Roosevelt from whom we take our orders.

SALIPADA K. PENDATUM

Addendum:

How do the Japanese leaders explain to you the surrender of Italy to the Allied Powers and her subsequent declaration of war against the Axis, the complete recapture of New Guinea, Solomons, Gilbert Islands, Marshall Groups and New Britain by General MacArthur's forces and the continuous withdrawal of German armies in the Russian fronts, so much so that the theater of operations are now in Poland?

Letter Reply of Paulino Santos to Salipada K. Pendatum

My dear Datu Salipada:

I have your communication dated January 16, this year, together with stated enclosures which, in all honesty, are very interesting and which give me fair idea of your stand. Your declarations and intimidations which, evidently, were meant to justify your "cause" are succinctly and competently enunciated, leaving no room for a misinterpretation and offering only a sound basis for a sound understanding.

Indeed, we have no reason to feel apart. You mean to be of service to the nativeland: I have always been in her service. You advocate independence for the Philippines: nothing thrills me more than the thought of a free and sovereign Philippines. You stand pledged to maintain peace and order, at least in areas under your control: as Commissioner for Mindanao and Sulu, this important work, together with malaria control and the increase in the production of foodstuffs, occupies the whole of my time, my energies, and attentions. You proclaim that it is none of your intentions to fight brother Filipinos and any government established by them. To me no intention can be more sensible, for, surely, we belong to the same family, living in the same house, so to speak, and it shall forever shame the family name we bear — Filipino — if we need to resort to arms to settle a matter which we can, very easily and well, settle amicably. We really do not have to speak the language of steel and powder, nor do we need to seek argument in the rattle of the machine rifle. We only have to come together, for ours is merely a conflict of opinion and attitude.

In this spirit, I shall proceed to satisfy some of your queries.

You wish to know why the Japanese Government granted us the honor of Independence knowing, as you presume, that such a grant was illegal. If it was an illegal grant, the Japanese surely did not quite realize it or simply did not care. It was enough to them, and satisfactory to us, that they granted to the Philippines what the Filipinos have always fought for against Spain and the United States and always demanded from the latter, freedom. The Japanese are not so legal minded as some of us. They believe in human justice, being enunciators of the creed of equality among all races, and they thought it unfair to rule a people whom they always thought their equal. Anyway, to us Filipinos who have been benefited by that grant, the legality or illegality of our freedom does not matter: what matters is the substance of it, and we are happy. But if legality should really matter, let us put it to a legal test. You claim it as simple logic that "in any contest the price cannot be legally given before the game is over." Was not the Battle of the Philippines fought and Japan the victor, at least in that particular "contest"? And you say, further: ". . . . the fight between the United States, mother country of the Philippines, and Japan is still going on." The fight between those two countries continues but, I hold, that the United States had ceased to be our "mother country" when the Philippines was unconditionally surrendered to the Japanese by General Wainwright in his capacity as the highest American authority at the time. So, under your own standard, our independence passes the test: it is legal.

Further, you wish to find out why the Japanese Forces do not leave the Philippines after they have granted us Independence. I would ask a question to satisfy your doubt. Did not America in the famous Tydings-McDuffie Law, which promised us Independence in 1946, demand and stipulate for military reservations and naval stations even after the grant of independence to us? Why did we allow America a concession that we shall now deny Japan when, anyway, our interest from both was the same — Independence? Independence or American sovereignty, which?

Again, you wish to know why the Japanese Forces "put the Filipino people under forced labor." This inquiry is detached from fact. There is no such thing as "forced labor". It is true that 98% of laborers in Japanese military and naval projects are Filipinos but it is equally true that these laborers receive wages, and those who work under "pakiao" basis earn from five to ten pesos daily. Is that forced labor?

Still, you wish to know why the Japanese "require" Filipinos to volunteer to the Bureau of Constabulary, now the Philippine Constabulary "after their grant of Independence"? This question exposes us to a national shame. When the Philippines was surrendered unconditionally, the house, so to speak, in which we live was upset and was in total disorder. It should have come from us to place that house in order. But the Japanese, in a spirit of brotherhood, reminded us of a duty, to do our own house-cleaning. It was a good thing that there were Filipinos, ex-officers like you, who saw the need of the hour and volunteered into the Constabulary service. It is indeed a fortunate thing, otherwise the Japanese soldiers would have had to do the constabulary work themselves.

Question number 5 does not deserve to be answered because it is an undeserving question, being falsely premised, evidently based on misinformation.

It is true that the Japanese are building fortifications in strategic points of Mindanao, which is but natural with the Japanese. They mean to defend the Philippines, not to the last Filipino as was the idea of America during the Battle of the Philippines, but to the last Japanese soldiers. She is not to be caught napping, as America was found on December 8, 1941. I do not know what Japan expects or does not expect, but of one thing I am sure: Japan is our friend, a sincere and true friend, the friend of all colored races, whose mission it is to prevent the return of the white plague of Western domination.

Moreover, I wish to point out a fact that should appeal to the most discriminating reason. America gave us the Tydings-MacDuffie Law which promised independence to the Philippines on July 4, 1946. That grant of independence provided for a negotiation to be made by the United States with Japan for the neutrality of the Philippines once independent. Japan was to respect that independence. Otherwise, that independence, America knew, would not last. Evidently, America considered Japan a menace to that independence she, America, was to grant. We thought so ourselves. Anyway, things happened as they did and the grim results are a matter of world knowledge.

Japan, in the Battle of the Philippines, dislodged American sovereignty here. Japan, the supposed "menace" to our freedom, granted, much to our surprise, that freedom and pledged to respect and defend it. If the "menace" has given the freedom of which she is alleged to be the "menace", where, I ask, is then the menace? Perhaps, the "menace" now to our freedom is America, for America, to grant us another freedom must first destroy the national freedom that Japan has so generously given — the independence we have for centuries fought and which finally we have realized in our lives.

In answering your queries, I tried, to the best of my ability, to place my impressions in a language free from color, to acquaint you with facts denied to a mountain life. While I do this, I do not hope that you will immediately change your attitude with it, nor do I hope to consider surrendering even. Not in the least. But if I took the patience to furnish you with proper information on points touching on your doubts and misgivings, I only desire to make you feel that, even in your present position, you can help me somehow in the discharge of my duties as Commissioner for Mindanao and Sulu.

I wish to transmit to you copies of two telegrams, one from Commissioner Paulino Gullas of Visayas, and another from Governor del Rosario. From their urgent appeal, you will note the said plight of brother Filipinos in their respective regions. The shortage of rice and corn and other cereals seems so widespread that unless we movilize to increase our production of these foodstuffs, starvation will grip the entire country and finish what War failed to destroy. We in Cotabato can do much to alleviate the situation. Our fields are wide and fertile. If we go to work and plant our fertile valleys to rice and corn, we shall be able to supply the food requirements not only of Mindanao and Visayas but also fill a portion of Luzon's needs. Cotabato therefore is the hope and the people of this rich and fertile region the savior. You being a prominent young leader of Cotabato, I call upon you and your regiment not only to work hand in hand with me in this, our country's program, but I also ask you to get the other USIP units identified with your "cause" in other places of Mindanao to likewise cooperate. We can be one in this undertaking because it is for the good of our people and our country. I also wish to urge you and your companions and the other USIP units over which you have influence, to refrain from the destruction of roads and bridges. You should make passable such national highways as the Davao-Cotabato road, the Cotabato-Bukidnon-Oriental Misamis highway and the Lanao-Cotabato road. Unless these roads are open to public traffic, however much we produce in terms of foodstuffs in particular regions, we cannot be of any much use to help less fortunate areas. Transportation is a serious problem in Mindanao and you should not make it worse. There are Japanese detachments garrisoned in segments of these roads but as soon as we can replace them with P.C. detachments they will be withdrawn.

Furthermore, I wish to urge you to cease from the practice of sniping at Japanese trucks bearing troops or civilians passing through the national highway. This practice only serves to embitter Japanese detachments against USIP units and will only provoke them into a retaliation derogatory to the safety of Filipino civilians in and around the areas where you operate. It will do our defenseless civilians more harm, in the final analysis, than the Japanese.

If you really believe in the return of America, I will not blame you. Everybody is entitled to his own belief and is entitled to serve his country in a manner he sees fit. But inasmuch as America is still thousands of miles away, you should not stand on the way and disrupt the harmonious relations that exist between our Government and that of Japan. For, even when America comes back, taking for granted she would and could, still our security as a people cannot rest solely upon American guarantees. To a large measure it would depend upon brotherly relation with the mighty neighbor nation that is Japan.

I speak to you not only as a personal friend. I speak to you as the Commissioner for Mindanao and Sulu, as the direct representative of His Excellency, the President of the Republic of the Philippines. If I made any commitments or assurances above, they are the words of the Republic. I appeal to you, a Filipino, not a national of the United States. I call for that spirit that gives you will and determination to pursuew hat you think is right and advantageous for your country, that spirit that gives us all a hope that as long as there is a Filipino there will always be a Philippines.

I addressed you a letter on July 26, 1943, and, it seems, you never received it. Because that letter of mine contained my opinions on vital points on which you may wish to be enlightened, I am inclosing a copy, this with the hope that the ideas I sought to convey therein would find the desired spot in your heart which is a Filipino heart.

I am sending you a book which I am sure will interest you. It deals on life of the jungle troops replete with numerous exciting and wholesome experiences. You may circulate it among your troops for their entertainment.

Please receive my warm and sincere personal thoughts. Mr. and Mrs. Ruperto Denoga send their best wishes and they ask you to write them. They asked me to mention to you that they are all right and that they are praying for your good health and that of Mrs. Salipada.

I hope to hear from you again and oftener.

Sincerely yours,

PAULINO SANTOS
Commissioner

[Encl.]

July 26, 1943

My dear Datu Salipada:

I hope this letter will reach and find you and family in the best of everything. For a long time now I have been wanting to write to you, if only to greet a dear young friend: yet, I have an added reason, nay, a patriotic purpose in addressing myself to you.

Surely, you are well aware of the fact that soon after the unconditional surrender made of our country by General Wainwright to the Commander-in-Chief of the formidable Imperial Nippon Expeditionary Forces in the Philippines, following the fall of Bataan and Corregidor, I have been participating actively in the rerconstruction of the New Philippines under the benevolent auspices of the Japanese Military authorities — like what all other responsible Filipino leaders are doing.

Because of the opportunity I have had in dealing and working with ranking Japanese officials, I have developed a vigorous conviction which I propose to transmit to you. I have found it grossly erroneous for us to further doubt or fear the Japanese, that whatever doubts or fears we entertained in the past were without foundation, and that persistence to engage in hostile activities, such as guerilla, alarmist propaganda, etc., are high crimes more against the New Philippines than towards Japan.

In the administration of Philippine affairs, be it political, economic, or otherwise, there is not a single instance to warrant the least suspicion on Japanese sincerity to help us. They have more than amply demonstrated with unmistakable deeds that their sole desire is to place us on our feet. like what a big brother would do for a younger kin. Need I mention the fact that the management of local affairs is exclusively in Filipino hands? Need I point out their generosity when they rose above the mandates of international law and set free Filipino war prisoners, an act that has no parallel in the history of mankind? We know for sure that under ordinary circumstances Filipino soldiers who were taken prisoners would have been concentrated for the duration of the war. But the Japanese people have said that we were not their enemies but their brother orientals, friends all, so that our surrendered or captured soldiers could go back home to their loved ones, this in spite of the fact that they once fought against the Nippon Forces. What better proof of Japanese goodwill could there be!

Yet, that was not all that Japan did for us.

There was one other gesture that ought to crush the last vestige of disbelief and belligerence. I refer to the sacred pronouncements made by the Illustrious Premier of Mighty Nippon, promising us Filipinos that we shall be granted our cherished Independence before the end of 1943.

It is hardly credible that after so many hundred years of ceaseless struggle for liberty and freedom, Independence will at last be ours! But it is true. As a matter of fact, an Independence Preparatory Committee has been created, composed of our best political geniuses, charged with the special duty to draft the Constitution of an independent New Philippines. It will interest you to know that one of the able members of this important committee is none other than our mutual friend General Manuel Roxas.

Should there still be reason to doubt? Need we still fear?

But, really, it is not now a matter of doubting or fearing. In view of our forthcoming grant of Independence, we as a people ought to be busily engaged in the preparation. Independence demands the united strength of our every leader, our every citizen, man and woman, young and old, high and low. Yet, it is sad to note that while so many have fallen in line to lend a hand in the common undertaking, there are still some who refuse to have anything to do with the national effort to rejuvenate our young nation.

It is because of this imperative need for unity that I am addressing myself to you, from one friend to another, nay, from one Filipino to another Filipino. Our country needs your cooperation and the cooperation of the men under you.

For Japan, in offering us the honor of Independence within this year, asks no price, but only requires of us to deserve it. All she demands of us is to be a fit nation, a united nation that can stand on its feet, a nation that can be a worthy member of the Greater East Asia Co-Prosperity Sphere. But how can we be a fit nation, a deserving nation, a nation worthy of being a member of the Greater East Asia Co-Prosperity Sphere when there still exist hostile areas in our midst?

Our country needs you, but, I must admit, it would be anomalous, to say the least, for you to take an active part in our gigantic reconstruction and independence program unless first of all you renounce your present belligerent position.

Frankly, I fail to comprehend why you refuse to surrender in spite of the unqualified surrender made by the Commander-in-Chief of the USAFFE to which you were inducted and attached; and, further, in spite of the fact that all the Filipino generals have already laid down their arms and are fully cooperating with the new regime. There should now be no more reason for any member of the surrendered and defunct USAFFE to continue taking up arms against the constituted authorities. Besides, we know it for a fact that under international law, any further resistance started by either Filipinos or, worse, by Americans, is a high crime. Guerrilla warfare, as that is how some insurgent former officers call their activities, may be a permissible method of military operation only in occupied or captured battle areas not totally and not unconditionally surrendered. Therefore, since our country and combined armed forces had been unconditionally surrendered, we have lost every right to carry on resistance in any form, open or overt.

Perhaps, at this point, it might be well for me to emphasize and intimate to you how I decided to surrender myself and offer my services to the new government. You very well know that the war found me in Koronadal. When the declaration of war was broadcast over the radio for the first time, my first impulse as a Filipino was to offer my services, which I did without delay. To President Manuel Quezon I rushed a wire on December 8, 1941, informing him that I was fit for field service and that I awaited a call. I do not know what happened with my report to active duty but I received no reply. Perhaps, it was due to the confusion in Manila at the time. Anyway, I prepared. I packed necessary provisions. Still no call came. Just the same, I was determined to share the fate of my countrymen, whatever it was going to be, and so I started formulating my own plans, call or no call. But then Bataan and Corregidor fell and General Wainwright, Commander-in-Chief of the entire defense forces under him and the country he was defending to the Commander-in-Chief of the Imperial Nippon Expeditionary Forces. In a special radio broadcast to formally announce the complete and unqualified capitulation of the combined American and Filipino forces in the Islands, General Wainwright addressed a special message to General Sharp, commander of Visayan, Mindanao and Sulu forces, directing him to surrender himself and the officers and men under him. The message also carried instructions to all other Generals and ranking officers, Filipinos and Americans, who were maintaining organized fighting in other areras, to do likewise. In view of this superior instruction, all generals, Filipinos and Americans, submitted themselves and the men under their command. One such general was our mutual good friend, Manuel Roxas. Because of this mass surrender of all our generals by virtue of General Wainwright's unconditional surrender, all my plans were upset, leaving no other recourse for me than to surrender too. Further resistance on my part in the face of these stern facts would have exposed this portion of the country not only to possible molestation on the part of the invading forces but also to certain starvation. And so I surrendered. What else can a decent and responsible Filipino do under such grim circumstance? However, in all sincerity and with all the vigor I am capable of, I wish to say that had not General Wainwright unconditionally surrendered us and our country, Paulino Santos, first Chief of Staff of the Philippine Army, although already retired at the time, would not have surrendered; he would have gone to the hills and organized effective armed resistance. But what happened and what I decided and what I am doing now are all a matter of public knowledge.

In this, my earnest appeal to your high sense of patriotism, I do not propose to change your pet prejudices outright; I only desire to open your mind to new facts. I do not intend to make you understand that those of you who refuse to surrender and cooperate with the new regime are less patriotic than such men as Generals Roxas, Francisco, Lim, Capinpin, Segundo and De Jesus, all of whom are actively putting in their share in the re-building of our young country; instead, I only wish to remind you that further resistance is not only useless but is also harmful to the best interest of our native-land.

On my recent flying visit to Luzon areas during the latter part of May this year, I observed that everywhere peace and order reign. A week before I arrived in Manila, the illustrious Nippon Premier General Hideki Tozyo enplaned to the Philippines and, after a brief stay, announced to the Filipinos that the honor of Independence will be awarded to them within the shortest possible time. This sacred pronouncement came to every Filipino heart as a challenge. It reached the mountain hide-out of guerrilleros. The week following reports coming from provincial capitals announced the surrender of all guerrilla leaders and their men. These ex-officers and ex-servicemen were told to return to their homes and families, restored to their pre-war occupations. Luzon today is a land of contentment. Everybody is reconciled with the new life, determined to do his bit for an independent New Philippines. These inspiring facts, demonstrative of our faith and our determination as a people to achieve independence, must have moved and convinced Premier Tozyo of our capacity and of our promise as a worthy member of the family of Oriental nations, for on June 16th, at the 82nd Extraordinary Session of Imperial Diet, the Illustrious Premier proclaimed that the Philippines would be granted her Independence within this year.

It is my invincible belief that Luzon could not outstride Mindanao in the common task of preparing our country for an independent national existence should all the leaders of Mindanao provinces and communities pull together, especially so if I could persuade such leaders as Datus Salipada, Ugtog and Mantell to work together and put in their respective shares in the reconstruction program at hand. Indeed, I rely very much on what you can contribute.

I have had opportunity to talk with the Commander of the Imperial Nippon Forces in Mindanao and Sulu and the Chief Administrator of the Japanese Military Administration for Mindanao and Sulu, about promising young leaders who are still out in the mountains, unreconciled to the new regime, and I have been given full authority to arrange for, and accept, their surrender, with the assurance that those surrendering ex-servicemen would not be made to enter any concentration camp. All that an ex-officer or ex-serviceman need to do is to come to me, talk things over and turn in his arms, if any. After that I can stand guarantor of his good behavior and shall set him free. It may be well for me to mention that under this arrangement I have been able to convince such ex-USAFFE officers as Captains Javelosa, Pasco, Olivares and Lieutenants Jayme, Favila and Aquino. None of these men, under my personal guaranty, tasted the bitter life of a concentration camp.

I am giving you an idea about this arrangement with fervent hopes that you will yourself consider giving up your hunted life, under the same terms. I wish very much to have a heart-to-heart talk with you. I am even willing to travel all the way to Takurong should it suit you that we arrange a conference there. I shall guarantee your personal safety and safety of the men you may decide to take along. And if after talking things over you shall still persist to go back and continue with your activities, I shall likewise guarantee your safe return, with all your men.

However, should the above proposition not suit you, I beg of you to please exert your influence and all the power you have not to allow the molestation of peaceful citizens anywhere, especially the poor and defenseless home-seekers. Persecution of these people would only widen the gap that now seems to exist between Christian and non-Christian Filipinos. I have exerted every effort to harmonize our peoples in these parts and let us not throw to the winds the goodwill that we have already cultivated among us. If you think that you should really have to do some fighting, I would rather that you go to where your supposed enemy is garrisoned, for I am sure you know where he is stationed. But, again let me remind you that your supposed enemy defeated the combined might of the United States, Great Britain, Dutch and China in the East. It is futile; it is useless. You have no chance.

In any case, it will please me very much to hear from you, to learn your precise reactions. I mean to be of service to you and nothing will afford me more pleasure than to know what there is something I can do for a friend like you.

I am enclosing a clipping of what General Wainwright thinks about the present struggle still raging. I am also sending you a copy of Chairman Vargas' speech. I hope that you will read both inclosures and re-examine your heart afterward. I have every confidence that you will yet listen and heed the call of the land of your birth to perform a special kind of service.

Well, I am afraid I have taken more of your time than I meant to. But before I close, I wish to convey to you the personal regards of Mr. and Mrs.

Ruperto Denoga. They requested me to inform you that they are all right and that they hope to meet you before long.

Please commend me to your uncle Datu Ugtog.

My warmest personal regards and best wishes to you and Mrs. Salipada.

Sincerely yours,

(Sgd.) PAULINO SANTOS

Datu Pendatum Salipada
Liguasan
Cotabato

True copy: ctb.

Letter of Teodoro Garcia to Paulino Santos

In the field
5 February 1944

General Paulino Santos
Lagao, Cotabato

My dear old man,

Motives both sentimental and urgent prompted me to write this — a letter, which I presume will merit your attention and thereby its subsequent perusal. In perfect retrospection, I feel that I harbor in my heart the feelings of a son for I have always felt that you and Papa were both desirous and instrumental in making me what I am. I, with feelings then, akin to reverence and replete with gratitude, let me express to you my utmost and sanguine happiness upon learning that you, Mamie and the kids are in the best of health and are within the protecting folds of God's grace.

This crucial time has given rise to an urgency too forcible, wherein I must write you. From reliable sources, information which I have come into possession while in Bukidnon and lately when I arrived in Cotabato that a constant pervading sentiment in your domain, the persistent actions and actuations of you and those under you are in collaboration with the enemy rather than with those Filipinos who have remained staunch, steadfast and loyal in their struggles for the democratic principles of life and liberty of our country. I tried to convince myself that this prosaic news could not be possible knowing you to be a man of intelligence and eminent social and political position could have easily pervade the enemy's way and lost his righteous way. For your information though stated in its briefest and most concise of utterances— we are operating as a recognized unit of the United States Forces in the Philippines, not acting upon volition, desires and caprices of ambitious military leaders, neither is it based on the fantastic whims and fancies of those remaining unsurrendered officers and enlisted men but simply upon the dictates, instructions and orders emanating from proper authorities and represented by no other than your personal friend and colleague, General Douglas MacArthur.

Our unit, the formerly Bukidnon-Cotabato Force, which you have heard and you have been fully aware of its activities have been operating against the common enemy in both provinces since the latter part of September, 1942 under the command of Major Pendatum which his political enemies obstinately chastised and branded him of only trying to acclaim and accumulate glories and laurels for himself — purely for personal aggrandizement. But this was not so, for before I joined this unit in Bukidnon, I convinced myself that its purpose and intentions are the cause for which we are fighting before the Surrender, and still the same Cause for which we are fighting for at present and not for his personal glorifications. The Bukidnon-Cotabato Force was reorganized by virtue of valid orders from Australia authorized by the President of the United States and was made and named 117th Infantry, 109th Division, AUS. The conditions in Cotabato were so alarming that a regiment was organized by order of General Headquarters calling this unit 118th Infantry Regiment under the command of Major Pendatum with me as Executive Officer under the 106th Division, AUS. Since then Daddy, we are operating as a distinct Army unit receiving orders from General MacArthur. These units before and after the recognition by Southwest Pacific observers are composed of Christians and Moros. It can be readily seen that since the start of this war and up to the present — our Moro brothers have shown valor and courage in the defense of our country. Such meritous deed could not be easily forgotten. They have fought, braved the dangers, endured innumerable hardships, body denials and deprivations side by side with their Christian brothers. There is no such thing as Moor or Christian, a distinction of creed in this fight. We are all Filipinos fighting for a common cause and upholding the heritage of our race and manifesting our loyalty and allegiance to the United States of America. Our activities here are known to your friend, President Quezon and to the President of the United States and we have received from the latter his appreciations for our loyalty and assurance that our aid will not be far behind.

Judging from recent developments, my honest conviction rose to the belief that you and the rest are misled by the enemy's disguised and supposedly equitable and honest dealings which have eventually deprirved you, nay denied you, of the exact state of things, incidents and events going on in the battlefields outside of the Philippines.

To stop your hesitation in believing what I'm trying to convey to you, I will narrate in brief the recent radio news that we are fortunate to receive. It is my fervent hope that you will not have a single doubt in thinking that I am propagandizing the USFIP, for I speak honestly, as from a son to a father of which I have always looked upon you and which my father, your bosom friend, have pictured you before us three brothers. It is but my hope and desire to see you always maintaining your eminent position and the dignity of your name. The radio news are thus:

> CENTRAL PACIFIC: US sea planes carry out heavy attack on Wake Island. All of the planes returned. Wake assault was made along powerful air and naval offensive.
>
> SOUTHWEST PACIFIC: The US Navy announces, "American submarines sink 14 more Japanese ships which makes 572 Japanese vessels sunk or damaged by American subs since December 8, 1941. Solomons, Gilbers, New Guinea and almost all of Marshalls are now in the hands of the Allies.
>
> BURMA: American medium bombers attacked and damaged vital beachheads in Upper Burma. RAF dive bombers struck at the Japanese airfield at Akyab, Western Burma. Other Allied planes attacked targets behind enemy lines in support of British troops advance at Wickerville.
>
> EUROPE: Four-motored American Liberators with Thunderbolt escorts hit Calais, Northern France. All the Liberators returned. Other fighter formation later attacked the Nazi airfield in Netherlands. They downed 13 German interceptors. On Sunday night RAF heavy bombers hit Berlin again the third

> time in four nights. Concentrated bombings set off fires. Smoke rose to great heights. Other RAF bombers attacked targets in Central and Western Germany. For all night operation, 33 British planes failed to return. During day, Sunday, formation of fighter escorted American bombers destroyed 91 enemy planes in twin attack of Hamburg and Hanover in Northwest Germany. British and New Zealand planes downed 72 more Nazi planes in operation over France and Netherlands, which makes the total of 103 German planes destroyed. 20 American bombers and 5 fighters were lost.
>
> ITALY: Allied planes also are active over Italy. 62 German planes were disabled in air combat—(highest record of German planes down in a single day, previous record was 50) and destroyed many more on the ground. Only 6 Allied planes were lost. American planes supported Allied beachheads, south of Rome and attacked communications in Central Italy and shipping off Yugoslavia. 900 Allied shorties made the attack. British and American troops were steadily enlarging and strengthening their beachheads below Rome and supplies continue to pour in. The Allies advanced 3½ miles in the communication center on Afian way, after repulsing German counterattacks. On the southern main battle line, tank-supported American troops advanced to the mountains north of Casino. The Allied troops are 19 miles to Rome.
>
> RUSSIA: Russian troops drive are 7 miles to the old Estonia frontier. The retreating Germans abandoned supplies and quantities of guns. In all fronts, the Soviet troops captured 125 towns and villages. The Red Army repulses Nazi counterattacks and inflicted heavy losses on the enemy.

The USIP which is being referred to be a band of bandits by the enemy is the reorganized Army unit and which constitutes the United States forces in the Philippines. We are the forebearers of democracy, liberty, happiness and prosperity of the Filipino people, as a race and as a nation. We do not believe in the honesty and sincerity of the Japanese government, so much so, in their delusive promises and illegal and dishonest granting of the Philippine Republic to the Filipino people! We are of the opinion that our Filipino brothers in Japanese occupied areas are looked upon and treated as prisoners-at-large, being forced to hard labor by the alleged *honest* and *just* Japanese people; depriving them of the true facts of existing conditions and situations outside of the Philippine soil and water and always propagating that the United States is crippled beyond reconstruction without stating the real truth, that the Allied Forces are recapturing all their occupied islands in the Southwest Pacific, attacking, killing and capturing Japanese Forces and those that have escaped, I believed you have heard and seen them miserably landing in the Islands for refuge.

Sustaining my preceding statements at the early part of this letter, it is very regretful for our own Filipino brothers believing that they are rendering the best of service to their country in the disguise of Japanese BC are actively operating against our units in that area, believed to be under your immediate command, supervision and control. This report, though seems such unpatriotic display of loyalty. Knowing you when still a kid of ten to present date, that when a job is given you, you never rest until the complete realization of your mission has been attained and consummated. If due to pressure which I cannot exactly foretell, made or enforced by the enemy upon you to lead the BC, our brothers and our own color to fight and attack us, I will ask you for once, for the dignity of your name and for the eminence of your public position, not to forego such mission to the letter, but as using your subtle and intelligent discretion regarding this matter. You might take this particular statement as something that which a son should never tell a father or interfere in the doings of his father; I beg you of this, to consider this as the exceptions and to look upon this matter in the manner it is brought before you.

We do not wish nor have we outwardly shown in any manifestation a desire to fight the BC. We have always tried by our utmost best in case of contact with the enemy where the BC is a part of the attacking unit, to refrain as much as possible in returning the fire for fear of hitting them. Even those rabid BCs while in Malaybalay who fell into our hands are not killed as believed but only kept under very strict surveillance and not allowed to be contacted by people outside as per order of General Headquarters. This will portray to you a vision of our brotherly standing and regards toward the BC which could be definitely stated without hesitation, that we do not want to fight them, but only our common enemy. If it is, Daddy, within our power to start the fundamental understanding between the present Army units in there with the BC without endangering yourself and the rest, your services will be highly appreciated and your name will be more eminently maintained. We are fully aware that the BC was created to fight bad people, outlaws; to sought for criminals and for maintaining peace and order for which the Constabulary has always stood for and has highly maintained its benevolence that we are indeed in favor of its organization. But to fight and attack us, NO, for we are not bandits. We could not comprehend why the BC allowed the Japanese to use them effectively in attacking us. — we do not want to fight them unless of course provoked if we have no other choice.

Allow me to bring to your knowledge what are now going on in Buluan and in Tacurong. We retoke Buluan and the nearby sitios from the Japanese and immediately set a government by the people and for the people. We maintained peace and order that the people are happy in the pursuit of their daily livelihood and without complaints. The Japanese seeing the economic stability of the inhabitants and the abundance of supplies in Buluan and in nearby sitios decided to take these places for selfish reasons using the BC to retake them. If only our people or the BC likewise will try to look squarely on things going on, I believe they could be easily carried away to cause bloodshed among us Filipino brothers by the foxy-cunning ways of the Japanese. We know that BC are held by the neck by our common enemy, that we expect them to obey instructions, but we expect them to discharge their duties with intelligence without losing that vista of the future and what are in store for them. A good understanding among us will, without doubt result in the better accomplishment of our mission and to the happiness and contentment of our civilians population instead of putting into their hearts that you with the Japs will come to take them, abuse them and burn their houses together with their little or meager property, leaving them to be among the destitutes in this war. The enemy are now weak and it will not be long Daddy, as you can read the comments of radio commentator Winters, that the aid will soon be here. Have a foothold there Daddy, have no fear for the so many Jap reinforcements talked about are those escaping Japs in the Southwest Pacific and they will be lucky if they could reach and safely land in this Island.

Having communicated to you this short intelligence, I hope I will be hearing from you soon. I will be looking forward as well as Major Pendatum that cooperation with you and your men though how little it could be, will be the main issue lately. We still look upon you to be a man having something behind your sleeves and I, foremost of all, wish that the name of General Santos will remain dignified while others have failed. Come to the support of our cause Daddy with whatever you can do — the aid is not far, bringing undoubtedly with it that triumphant music of victory and redeeming people from the cruel and viselike grasp of modern tyrants and oppressors.

In closing, it is my earnest wish that you, Mamie and the rest will always be in the best of spirits and lucks. With the above presentation of facts and appeals, may you then render justice to the protestations and requests of a son!

Sincerely yours,

(Sgd.) TEODORO GARCIA

Encl.:

Comments by Winter thru KGEI

RADIO COMMENTS BY WILLIAM WINTER — Radio KGEI

February 1, 1944

The Allied spokesman said that Tokyo has received lists of strocities committed by the Japanese on American prisoners in the Philippines. No reply has been received yet. Admiral King, U.S. Navy Chief said, "Once Troop, Rabaul and Kabiong are occupied our next objective is the Philippines, and it is only a matter of days now. The Philippines will be liberated soon." It was reported that Hitler visited the Leningrad sector two weeks ago. Hitler addressed the soldiers, "You must defend this sector at all costs as once this sector is broken it lead to the invasion of Germany. You are fighting not for me personally but for the sake of Germany."

A true copy:

March 21, 1944

Letter Reply of Paulino Santos to Teodoro Garcia

Lagao, Koronadal, Cotabato
March 16, 1944

My dear Teddy:

When I arrived last week from Takurong where, as Commissioner for Mindanao and Sulu, I undertook the organization and establishment of Constabulary companies to insure peace and tranquility in that place and its environs, I found your letter dated February 5, together with a letter from Maj. Salipada K. Pendatum, waiting for me. Needless for me to say I greatly appreciate your writing me; I always enjoy hearing from friends, especially from long-lost friends, but even more especially from you because I have always considered you as a son, your father being one of my best personal friends. Besides, you touch on a subject which is closest to the heart of every Filipino and which occupies my whole energies and attentions at the moment as the highest authority in Mindanao and Sulu.

Teddy, I admire your frankness and sincerity and I am overwhelmed by the warmth of your patriotic sentiments. I have not for a moment doubted your heart, this in spite of conflicting news, some favorable, others not quite complimentary, that reached me about you, and your cordial communication justifies my sustained personal regard for, and faith in, you. Likewise, I do not entertain the least doubt about the integrity of your colleagues in hiding; I think of them as gentlemen sincere in their patriotic beliefs; but, then, sincerity, I hold, is no test, no evidence of the righteousness of a cause. One may take poison sincerely believing it the needed medicine, but will it save his life? What I wish to convey is, it is not sufficient for a patriot that he performs what he feels it his sacred duty to execute. There are millions of other patriots and if everybody acts the way he feels, there will be millions of varied and conflicting acts which, no matter how honestly and sincerely rendered, will not benefit the country any or, perhaps, will even harm her more. In the performance of a patriotic service, it is rather necessary to determine the need for it and to make sure that it benefits, not harms, the best interests of the nation. That is why I always urge the people who listen to me to think and act, not with their hearts, but with their minds. During moments of decision and action it is rather risky, if not altogether dangerous, to fall back upon our feelings than upon our intelligence. As a military man you have been taught that advantage and nothing else should determine an operation. However, it is gratifying to note that what urges you and your companions in your "patriotic" activities is the same love of home and country and devotion to freedom and liberty that gives me vigor and determination in the discharge of my duties as Commissioner for Mindanao and Sulu. We find ourselves standing at opposite sides of the fence, but, although our impressions and conclusions do not tally, still we have something in common, something on which we can base a lasting understanding, something which is most important after all; we are Filipinos! Military achievements may alter geographical boundaries and new truths may revamp established beliefs, but no force, no power on earth can change our God-given color, our blood — the fact that we are Filipinos.

So that in the re-examination of our position, as we must make from time to time to determine whether we are keeping up with the march of time or lagging behind, we should do so ever with the full consciousness of our nationality. In other words, we should ever think as Filipinos first and always, and should look at things from our own viewpoint and not from the viewpoint of the American nor from the angle of the Japanese. The Philippines is our country and her worth is the worth of the Filipinos that compose her. There may be divergence of opinion but just the same we should think and decide and act for and by ourselves, otherwise Japan would do so for us, just as Spain tried to, and also America. If there be glory ahead of us, let it be the glory of all; if death, let it be the end of us all. But to a thinking people there can only be a glorious destiny!

The Philippines must live and live forever. But what kind of life that life shall be will depend upon the kind of attitude the Filipino will have; for, indeed, the salvation of the Philippines rests on the attitude that serves most advantageously and most beneficially her manifest destiny.

What should that attitude be?

I shall not proceed to categorically state what that attitude should be without, first, reciting to you how I formed mine, this with the hope that it will hint at an answer.

As early as 1919 when I made my first trip abroad visiting Oriental countries such as British North Borneo and Dutch South Borneo, I saw how natives of our own color and race were handled and man-handled by a handful of Britishers and Dutch. The exploitation of these natives was so pitiful that their national suffering could be worse than the oppression the Filipinos underwent and endured under Spanish tyrannical rule and which could match the terror of the dark days of early American occupation in the Philippines. The state of affairs in this region was so despicable that it was enough to arouse any Oriental, as it did me, into a righteous indignation. I have always considered the white man my equal, and my experiences in that trip upheld my conviction that colored peoples should forever renounce any feeling of inferiority complex. They are more in number and have a greater capacity for work and suffering, hence have greater opportunity for achievement; there is no reason why the white race, numerically less, should rule and enslave them,

In 1933 I made a trip around the world, and another trip in 1934, this time visiting only the colored countries under the British and the Dutch. Both trips afforded me lasting impressions that created in me an attitude that was to dominate all my actuations. I saw India and its teeming millions; Africa and its promising dark peoples; Netherland East Indies, Malay States, Celebes, Java, Sumatra, Singapore, and adjoining states with their hard-working brown races; then China with a population much larger than that of India's. The picture I saw in these countries was the same throughout: a white man, whip on hand, a fat purse, and natives working themselves to the bones to make that purse bulge some more — a grim portrait of oppression of tyranny, and of exploitation! Compare this situation with what I saw and witnessed in Central Europe when I passed that area in 1933. Here were countries smaller in territorial size and in population when compared with Oriental countries but which were indeed happier and more contented. Why? Because these small countries were independent and their respective peoples were the masters of their own selves and of their own destinies. On my way back to the homeland after almost a year of educational travel, I dropped in at Japan. What a difference this Oriental country offered! Here was a simple nation populated by a simple people with simple national desires, the only truly independent nation in the East. My transient stay in this island empire gave me enough chance to view the Japanese at close range; it afforded me an opportunity to study the qualities that raised this mighty neighbor nation into the first class power she is. I saw with my own eyes Japanese national discipline in action, a trait that distinguishes her from all other nations of the world, a quality that was going to be her main strength and her striking power, a character that was quick to assert equality among all nations of whatever color. I decided right then and there that Filipinos should develop a closer contact and friendlier relation with Japan. It dawned upon me that the destiny of our country was linked with that of Japan, as much as it was linked with the fortunes of other sister nations in Greater East Asia. I was convinced that our security as a people depended, not on the invulnerability of Bataan and Corregidor, but on friendship with this powerful nation empire whose will it was to destroy superiority complex and crush with it the yoke of white domination.

United States authorities, however, realizing as they did the growing strength and influence of Japan, held a contrary view. The reason was obvious. If Japan continued to develop, they would lose their footholds in the East. Instead of being friendly with her, they sought ways and means of checking her growth, and realizing this not to be possible, they thought of at least minimizing her influence over other Oriental countries. They thought of, and resorted to, propaganda. They pictured Japan as a wolf knocking at the door of every Oriental country. They were apprehensive and they wanted the other Orientals to feel likewise. They spared no words to portray Japan as a world menace. White propaganda was so systematic and so efficient that in quick time we Filipinos learned to believe and regard the Japanese as an embodiment of the worst imaginable evil there is in the world.

When war broke out between Japan and the United States on December 8, 1941, we did not even care to inquire into American's war aims; we were determined to prevent one thing: the invasion of our sacred shores by the "evil".

I, for one, although I had been retired from active military service, did not lose time to offer myself for assignment in the field. To President Quezon I rushed a wire informing him that I was in every way fit for field service and that I expected a call. But, probably due to the confusion that gripped Manila officialdom at the time, no reply came. Nevertheless, I prepared, hopeful that a call would be forthcoming. But no call arrived. Just the same my mind was made up. I was the first Filipino Chief of Staff and I decided that, if I could not go into active military service, I should at least not allow myself to fall in the hands of the invaders. I was determined to help the

USAFFE, at least the units in Mindanao and Sulu, with whatever material and foodstuffs the settlers entrusted to my care and leadership could raise in the Koronadal and Ala valleys. USAFFE units actually came in endless caravans and left filled with rice, corn, vegetables, papayas, and all sorts of eatables. When the possibility of the invasion of Mindanao, and perhaps of the Sarangani area, grew imminent, I had already chosen a mountain range where I could seek refuge from capture and the possibility of being held as hostage by the Japanese, all the while that the unequal struggle was on. My provisions were packed and my companions selected. But to my great surprise, however the defense that America built in the Philippines for forty long years with the unqualified cooperation of Filipinos lasted but five months and the commander-in-chief of the USAFFE, General Johnathan Wainwright, in his capacity as the highest American authority in the Philippines at the time, surrendered the country and the forces under his command unconditionally to the Highest commander of the Imperial Japanese Expeditionary Forces, General Masaru Homma, this to be followed in a few days by a similar unconditional surrender of General Sharp, commander-in-chief of the Fil-American forces in Visayas, Mindanao and Sulu pursuant to superior orders emanating from General Wainwright. Filipino Generals who fought in heroic Bataan surrendered even before General Wainwright did, and after General Sharp surrendered all other Filipino and American ranking officers laid down their arms and likewise unconditionally surrenderred the forces under their respective commands. The Battle of the Philippines was over. President Quezon, for reasons up to now I have never been able to fathom, left his country and his people. The responsible Filipino leaders left by the Commonwealth President had surrendered and had organized the Philippine Executive Commission.

It was a moment of decision and action. I had no other alternative. There were plenty of wild rumors of Japanese "atrocities" being circulated, but at the moment it was not a matter of personal safety or convenience; it was a matter of whether I should hide in defiance to Japanese might, thereby risking the welfare and security of the several thousands of families of settlers in, and evacuees to, the Koronadal and Ala valleys, or surrender, like what all other responsible Filipino leaders did, and continue serving and safeguarding their interests and lives. And so I surrendered.

I prepared to be received with glistening bayonets and with the display of cocked rifles; but there were no bayonets, no rifles. I saw only smiles and heard only kind words, soothing words of friendship, something not to be expected of a victor in war. Here was a representative of a people portrayed as the incarnation of the "evil", yet surely he must be a good and amiable evil." In the most friendly manner we exchanged cordial greetings. I was talked to as a friend, not as a citizen of a conquered territory. I expected to be instructed on how I should run the Koronadal and Ala valleys but I only received encouragement to go on, do as I pleased, as I always did as manager of this government settlement enterprise. I expected the Commander of the Imperial Japanese Forces to confiscate all our arms, but upon my request, and upon the recommendation of the Commander of the Cotabato unit of the Imperial Japanese Forces, the Highest Military Commander in Mindanao and Sulu allowed me to retain under my command three Constabulary companies that surrendered with me, with their rifles, ammunitions, and equipment. When the menace of banditry increased around our boundary, the Japanese Military Administration, in response to our appeal, gave us more arms and amunitions. Except during the brief time that I was called by the then Chairman Jorge B. Vargas of the now defunct Philippine Executive Commission, from August to November 1942, there was never a Japanese garrison established in the Koronadal and Ala valleys; not a single Japanese was ever employed under my administration and up to this date there is not a Japanese soldier stationed within the Koronadal and Ala valleys.

As a people and as a nation, we have ever aspired to be free and independent. To see our flag fly, not under nor above any other flag but, alone has always been our national dream. Four centuries of Spanish rule and forty long years of American regime only served to make keener that patriotic urge. Our efforts never faltered, our hopes never waned: the Oriental in us ever reminded us that dawn always follows the night. It was a long and patient waiting, four hundred years under Castilian arrogance and forty more years under American materialism — but the dawn came, bright and glorious!

The day was October 14, 1943. On this historic day, the Filipino people were released from bondage and restored to their dignity as a nation. It was a day of national rejoicing. I was fortunate enough to be in Manila on that momentous occasion. No less than half a million eager Filipinos flocked at the equally historic Luneta to consecrate and re-dedicate themselves to the age-long cause of the fatherland. From the grandstand where I was seated with the chosen representatives of the mighty and benevolent benefactor nation and with the other officials of the sovereign Republic of the Philippines, I saw the time-honored Red, White and Blue hoisted at exactly 9:30 o'clock a.m. to announce to the on-lookers and to an amazed world the liberation of a people that for more than four centuries were the subjects of white domination. Countless lives were sacrificed in the past for that flag: blood had been spilled profusely to make its red redder, and the heavens, we being God's own people, lent us their blue to bluer its blue; I remember having fought for it that its sun and stars might shine bright over Morolandia; and I know it was to add glory to that flag that you rallied behind it on December 8, 1941. Beholding it fly alone and resplendent against sun-blest skies, I could not help but shed tears, tears of happiness — and I was not ashamed nor embarrassed for it because all others in the grandstand as well as in the crowd were in profuse tears themselves, men and women, young and old, high and low, Filipinos all, embracing each other exultantly amidst shouts, endless shouts of "MABUHAY ANG PILIPINAS!!"

Yes, it is true that we were redeemed as a people, liberated and restored to our rightful place under the sun, this by the nation that from childhood we had been taught to suspect and fear, and even hate, as the greatest menace to our security and well-being as a people. The big, bad wolf turns out, after all, to be the good Samaritan.

But you will probably ask, as Major Salipada wishes to know, what kind of independence it is that Japan granted us. I shall say: It is the same kind of freedom that America would have granted us if she had only the opportunity to give us independence, may be better, but could not be less. Then: Why don't the Japanese leave us if we are truly independent? We must remember that even under the Tydings-MacDuffie Law, the famous American act which promised us independence on July 4, 1946, there were stipulations allowing the retention by the United States of military reservations and naval stations after the grant of independence. Why did we allow America a concession that we shall now deny Japan, when our interest from both was the same — Independence? Or, is it really a matter of who grants us that independence?

Independence is not a theoretical matter. It is concrete. It is a way of life. It is freedom to exist, to live, to work; freedom to worship one's God; freedom to serve one's country and fly one's flag; freedom to assert one's personality, equal to all races. It is a quarry out of which we are to chisel and mould a national character. This is the kind of freedom that Japan gave us, freedom based, not on national isolation, but on inter-dependence with other Oriental nations. This kind of freedom gives me no master but my own people and it is freedom good enough for me and which I know will be good enough for any other Filipino.

Now, back to the question: What then should be the attitude of the thinking Filipino?

The Filipino should be conscious of some immutable facts: the Philippines is an Oriental country; it is small in size and in population, hence weak. The Japanese mainland is within two days flying distance from our shores, while America is ten thousand miles away. From the standpoint of protection, Japan would be in a better position to protect us. Even granting, without in the least admitting, that America would and could come back, still our safety will depend, not on American guarantees, but largely upon friendly relations with the strongest neighbor nation, Japan. For, if we antagonize Japan, America would be too far to help and offer any effective assistance. We saw this sadly happen and we should be wiser now. For that matter, if it is security that we wish to insure for ourselves and for our posterity, we shall be taking definite measures by cultivating friendly ties, not only with Japan but, with all other sister nations in the East. The opportunity to make such an arrangement is on hand; it is ours to grasp that opportunity or it will pass on forever, lost.

The Philippines is bigger than any single individual. She is bigger than you or I. Her welfare surmounts yours and mine, and is even more precious than our lives put together. In order that she might live, we must live for her. Her strength lies in our strength; our weakness, her weakness. If we stay divided, she will be helpless in demanding and creating opportunities for her growth and progress. The true Filipino should always bear these thoughts in mind. He should strive to live in peace, work hard, produce more foodstuffs, depend upon what he can do, forget the outside world, refuse to listen to foreign propaganda, believe only in himself and in his God, trustful that the war would soon end.

I am not anti-American nor pro-Japanese: I am pro-Filipino. I cannot be anti-American. I cannot hate the country that for forty years helped my country rise to her fate. Besides, many of my good friends are Americans: General Douglas MacArthur is one of them. I cannot be so ungrateful. Neither am I pro-Japanese. But, to be sure, I am not, and cannot be, anti-Japanese. For the same reason that makes me feel thankful to America, I am grateful, as a Filipino, to Japan. She gave us our national freedom, the freedom that America promised but lost the chance to give.

I have written you as I would have talked to you were you present personally. You were good enough to unfold your feelings and thoughts to me; I wrote with a similar desire. I do not hope to change your attitude with this letter; far from it. But I have always considered you as one of our most promising young Filipino officers before and I have no doubt that you will not hesitate to grasp a chance which offers greater opportunity for service to your flag, country and people. Your country is in the midst of a reconstruction program; she needs men of your type and training, she needs you to reinforce her leadership grorup. She needs you, not in the kind of service you are in now, but in a more constructive line. But if you cannot leave your band now for reasons personal to you, then the least you can do for your country is to abandon belligerence. War has brought the Philippines all sorts of difficulties and sufferings; another such struggle fought in our land might finish her altogether. I ask you, Teddy, lend not your talents to Mars.

From your letter, I derive a feeling that, perhaps, you are somewhere near Koronadal. Should this be the case, will it be asking rather much, you being the younger of us two, if you try to see me? There are plenty of things we can talk over which is impossible to encompass in communications. I give you every assurance of your personal safety and the safety of the men you may decide to take along. I shall likewise guarantee your safe return.

I went to Manila last month and while there I saw Colonel Aguilar. He asked about you, I expect to be in Manila again sometime next month and I shall try to see your father and family and tell them that I heard from you. News went around that you were done with and surely the news I shall bring them will make your family and friends very happy. I heard that Doming and Arturo are doing finely well. Doming is with the P.C., stationed at the Headquarters in Manila, while Arturo is piling up some fortune from the buy and sell business.

We are all in Koronadal, the first time in the history of the Santos family that we live under the same roof. However, since I assumed office as Commissioner for Mindanao and Sulu, I need to be in Davao most of the time, making occasional trips to Koronadal. Your mamie is in the best of things, slimmer now, just as she always liked. She sends you her kind thoughts. Rosky got married a year ago and her happy marriage has made me a proud grandfather of a healthy baby boy last February 19, 1944. Beling and Uding studied Nippongo while in Manila during the early months of the Occupation and they are now happily teaching at the Lagao Elementary School. Boy, who is also working now, still thinks you are the best bowler in the Philippines, second only perhaps to your father and to yours truly. Eli is a full grown young lady and seems to be the toast of the younger set. I am sure she can follow easily your most intricate dance steps. I am sending her to Manila to have her continue with her studies at the Philippine Women's University.

With old-time regards and best wishes.

Sincerely yours,
PAULINO SANTOS

Maj. Teodoro Garcia
Cotabato

Letter of Ernesto Batongmalaque to Salipada K. Pendatum

Lagao, Koronadal, Cotabato
March 17, 1944

My dear Pen:

Last week, while General Santos and I were on inspection trip around Takurong, I sent you a letter thru Mr. Guerrero (Datu Kusay). Too bad that we were already leaving Takurong when I was informed that you were just around Liguasan, I should have proceeded to see you around Buluan, had it not that General Santos got ill; and we had to return to Lagao sooner.

Upon our return here at Lagao, we received your letter dated January 16, 1944; and the letter of Teddy, together with all inclosures. Your OPEN LETTER dated January 16, 1944 addressed to the Bureau of Constabulary (now "Philippine Constabulary") is indeed a revelation of your sincerity and heroic stand to uphold the good name of the USFIP. Personally, I am very much gratified to have learned your good motives and patriotic intentions because barely two years ago, I was an active member of the USFIP.

The truth is: That I do not want the name "USFIP" mixed up with BANDITRY and OUTLAWRY. I have always emphasized to all my officers and men, — that the true USFIP or USAFFE must be treated differently from the BANDITS. I do not want the bandits and outlaws to dishonor the good name of this organization (USFIP). Hence, we have singled out the real bandits from the true USFIP; and treat the former accordingly.

But the sad fact is: That of late, thousands of innocent Christian homesteaders around Midsayap, Maganoy, Takurong, etc., had been robbed of their private properties by MORO bandits; who also raped their woman; murdered men, women and even children! This happened also in Katiituan and along the trails to Mlang. In our investigations, witnesses allege that all these crimes and abuses were committed by YOUR officers and men. Indeed, who ever committed these atrocities must be punished according to our laws. And if the criminals really belong to your unit, they deserved to be shot according to Military Law. I am certain that you do not approve these acts of lawlessness to be committed by any of your officers or men. I therefore hope that you will please stop all these depredations; otherwise our good relations might be disrupted.

In my speech at the Takurong meeting with General Santos, I have stated this: "As for the USFIP, I have nothing to say against them. They may hide as long as they want provided they do not bother our civilian population. But as for the bandits and outlaws, we will not allow them to disturb the peaceful homesteaders. We are here to serve our people. The Constabulary has been reorganized to reestablish and maintain peace and order, — to save as many lives and to secure as much property" . . . etc.

Another item which I stated during the Takurong meeting: I have heard that some people have branded the Philippine Constabulary as: "Constable ng Hapon". This is absurd and totally unfounded. For the information of all, — we Constabulary treat all people alike, — be they Japanese, Chinese or Filipinos. Perhaps you have already heard what we have done with those Japanese nationals who have committed crimes and abuses against the Filipinos.

If there is any Filipino who hates the Japanese, I have more reasons to hate them, — simply because I have suffered more than anybody during our fights from the Gulf of Lingayen to Bataan! After four months of fighting, I lost about four-fifths of my officers and men in my regiment. But we also killed more than thrice our losses. My unit was encircled three times: but we did not surrender to the Japanese. We broke thru these encirclements. Our own Division Commander (General Capinpin) was already captured with the bulk of our Division. But still we continued fighting until Mariveles where we received orders from General Wainwright himself to surrender. Much against our will, we were forcred to raise white flags. You could just imagine how WE CRIED*!* But being disciplined soldiers, we obeyed orders to surrender... Many of us, afraid of being killed by the Japanese after surrender, escaped to the forests of Bataan; and many committed suicide... And yet, after our surrender to the Japanese, and after three months in the concentration camp, — we who survived the war were abled to return to our homes and live in peace... WAR is HELL. What we suffered is part of the game. Our country being very weak, we cannot do anything. Everything has been willed by God Almighty...!

If there is any Filipino who is indebted to America, — I am one of them. Because, I could not be what I am now if not of my American education and civilization.

In so far as the Philippines is concerned, the war in our country is over. Let America and Japan fight themselves. Many of us Filipinos desire that American reinforcements will come soon to the Philippines. In my own humble opinion, I do not want that the American reinforcements should touch our shores. If they ever do, our nation which has just been relieved of the miseries and horrors of war will again be thrown into chaos and pandemonium. I am afraid that there maybe even a civil war among us Filipinos. This would be the blackest era in the history of our country... Let America and Japan fight themselves. In my observation, this war will last at least two years more; and both America and Japan are prepared for a totalitarian war to last even ten years more.

Our concern now is for the speedy restoration of peace and order in our country. We have to help one another in the reconstruction and rehabilitation of our nation. And in the rebuilding of our country, it is not necessary that we should be pro-Americans. All that is necessary is for us to be pro-Filipinos.

Who declared the war? The Americans did. Who did the fighting? The Filipinos! I am speaking from personal experience. I saw how the Americans behaved during our combats. Houses, bridges, communication facilities, and foods, etc., were destroyed by order of the USAFFE. During the heat of battle, we suffered hunger; but the Americans had the best of foods. While the Americans had the best accommodation and attention in the hospitals, Filipino wounded officers and men were not well taken care of. Worst of all, the American corporals and sergeants bossed Filipino company commanders and batallion commanders. Personally, I had averted one Filipino officer who wanted to shoot some Americans who were fond of raising hell against the Filipinos... etc.

In the midst of our battles in Bataan, General MacArthur escaped to Australia; and President Quezon sought refuge in the United States! The Americans themselves who were with us in Bataan cursed General MacArthur for having run away. And you could not blame us Filipinos to talk against President Quezon. We who fought and died in the battlefields of Bataan and Corregidor felt like orphans thrown into the flaming hell, while our fathers (MacArthur & Quezon) ran away to save their necks! If they were really good leaders, they should not have left us to suffer further. And to avoid more losses in lives and property, they should have ordered an earlier surrender.

I am NOT speaking FOR, or AGAINST, any nation or any race. You know as I do that propaganda is being employed by all belligerent nations to keep up the morale of both the fighting men and folks in the homeland. For my better information I tune in to all important radio broadcasting stations all over the world especially: KGEI (San Francisco), London, Sidney, Tokyo, Saigon, India, Berlin, Shanghai, Algiers, (Italian Front), etc.

We, who fought in Bataan and Corregidor, had been deceived by false propaganda. We were urged to keep up the fight because the American convoy (of so many miles long) was already on its way to our aid. We were even made to believe that within 72 hours the Philippine skies would be darkened by American airplanes... We had been waiting and waiting for days... weeks... months... two years and three months have already elapsed; and we are still waiting.

It is true that some American submarines are prowling around the Philippine waters. It cannot be denied that one or two submarines touch some corners of Mindanao. One or two Americans aboard these submarines bring in some American cigarettes, new carbines, 1943 ammunitions and other supplies, — telling the USFIP remnants that American reinforcements are already very near the Philippines. They even say that these submarines are loaded with artillery guns...! What I know for sure is: That every time an American submarine touches our country, several Americans board into it and escape to Australia... leaving us Filipinos to suffer! I repeat: I am not speaking for or against any nation. But, don't you think that we Filipinos had been fooled too much already?

With regards to the seven questions which you have propounded in your reply to Circular Letter No. 8 re—Surrender of Guerrillas and Political Prisoners, 15 January 1944, I have the following answers to offer:

Q-1. There is no doubt that from the point of view of the United States, the granting of independence by Japan to the Philippines may be termed "Illegal". You may call our independence as "Bogus"; but it is independence just the same. The fact is: That our Filipio Flag is now flying alone. And that the Filipinos are now running all the functionaries of the Philippine government.

Q-2. The Japanese forces cannot, and will not, leave the Philippines as long as the war between Japan and America is still going on. The Japanese will fight to the last man rather than allow the American reinforcements to land in the Philippines. The Japanese know full well that if the American forces can re-occupy the Philippines, — it will mean the doom of their country. Hence, they will have to fight to the finish. In my observation, all the Japanese fighting forces prefer death rather than defeat; and in the Japanese Army Code, no Japanese officer or soldier is expected to surrender inspite of all odds.

Q-3. It is not true that the Filipinos are required on forced labor. Laborers are recruited from all over the islands to work in the different Army and Navy projects. The lowest pay for a laborer is ₱2.00 per day with free housing facilities and free meals.

Q-4. The Japanese forces are not REQUIRING the Filipinos to join the Philippine Constabulary. You are right in saying that it is none of their business. The truth about membership with the Philippine Constabulary is: Only those who are WILLING to join are being admitted into the Constabulary Academics for training. I am speaking with authority on this matter being the Superintendent of the Constabulary Academy in Davao City which is responsible for the supply of men to compose all the Constabulary units in Mindanao and Sulu. And yet, we select only those who are well qualified for Constabulary duty. Recently, ex-Constabulary men and ex-Army men who are WILLING to join the Constabulary are given the privilege for direct enlistment without undergoing Academy training.

Q-5. This question is false and totally unfounded. The Japanese has never threatened the Filipinos with Court Martial Proceedings if they refuse to serve under their forces. The fact is: No Filipino has ever been required to serve under Japanese forces. In this connection, may I convey to you the following statement of a high ranking Japanese Army officer with whom I have the opportunity to associate:

> "We Japanese officials know very well that about 80% of the Filipinos are still pro-Americans; and even the remaining 20% be called pro-Japanese. We can call them neutrals. Such being the case; please tell your people that we Japanese will not force the Filipinos to fight with us against the Americans. If ever the Americans will be able to land in your country, we know that several Filipinos will be fighting with the Americans against us (Japanese). And we are prepared for all these, just in case. But so long as Japan has still some fighting men, we will not allow the Americans to touch the Philippine shores. The Filipinos should not be afraid when that time comes; because we Japanese will not shoot you; and the Americans will not harm you because you are old friends. All you have to do is to cross your arms; and watch the Japanese and American fight...

Q-6. The Japanese forces do not want to be caught napping. They know that while the war is on, it is not impossible that American bombers may start bombing some parts of the Philippines. It is not also impossible that American reinforcements MAY be able to reach the Philippines. Hence, the Japanese forces are hurrying all the necessary preparations.

Q-7. With my answers as enumerated above, I leave it to YOU to conclude as to whether, — with what the Japanese have done to the Philippines and to the Filipinos, — you may still call it "Concrete evidence of the dishonesty and insincerity of the Japanese Administration".

x x x x x x x x

I really hope that WE could meet somewhere someday. I will then be able to convey to you matters of vital importance. I will tell you things which you and your comrades will surely be very interested.

In closing, please convey my good wishes to all your comrades especially Col. GUTIERREZ, Major CABILE, Major GABUTINA, Major SORIANO, TEDDY, and all the rest. I wish to hear from them too. If any of you desire to send letters anywhere in the Philippines, please send them thru me. May God Almighty bless you all with good health!

Very sincerely,

ERNIE

Letter of Commissioner of Justice Jose P. Laurel to the Commander-in-Chief of the Imperial Japanese Forces Enclosing Report of Incident of Judge Diego Locsin with the Imperial Japanese Army

February 12, 1942

His Excellency, the Representative of the Commander-in-Chief
of the Imperial Japanese Forces in the Philippines
(Thru the Honorable, the Chairman of the
Executive Commission, Manila)

Sir:

I have the honor to enclose herewith copy of a memorandum of the Honorable Diego Locsin, Judge, Court of First Instance of Rizal, in relation with an incident between him and some officers and men of the Japanese Imperial Army which occurred on February 6, 1942. The Honorable Judge Locsin has brought the matter to the attention of this Department to the end that proper precautions may be taken in cases like his case for the protection of the civilian population of the occupied areas and so that peace and order could be maintained therein more effectively.

I believe that the incident with Judge Locsin could have been avoided if a little more care had been taken. Incidents of this kind make our efforts to convince our people to have faith in the Imperial Japanese Army difficult for evident reasons. I suggest that proper representations be made to the Imperial Japanese Army so that certificates of identification could be given to the officers of the provisional government so that they will not be subjected to the humiliation to which Judge Locsin has been subjected.

Respectfully,

JOSE P. LAUREL
Commissioner of Justice

[Inclosure]

Manila, February 10, 1942

Hon. Emilio Abello
Assistant Commissioner of Justice
Department of Justice, Manila

Sir:

In compliance with your verbal instructions transmitted to me today over the telephone by Mr. Juan de Leon, Chief of the Administrative Division, Department of Justice, I hereby have the honor to submit the following statement:

On February 6, 1942, between 3:30 and 4:00 o'clock in the afternoon, two Japanese soldiers of the Imperial Japanese Forces came to my residential house No. 622 Cataluña Street, Manila, entering through the back door of my house yard facing Eloisa Street. Through the kitchen door the two soldiers entered my house and immediately they started to search the ground floor, looking under the tables as if they were looking for somebody. Finding nobody down below they went up the second floor of my house, myself following them behind. Then the soldiers looked under the beds, searched the rooms and had the undersigned open the wardrobes in the rooms, which I did. After that the two soldiers went downstairs, the undersigned still following them. Once downstairs the two soldiers took me from my house yard to Eloisa Street back of my house and to a place in front of another house where there were other Japanese soldiers at the time. After the two groups of soldiers had a talk for a while among themselves, the two soldiers who had taken me into custody waived their hands making me understand that I could go back home, and I went home.

A few minutes afterwards two other Japanese soldiers, one Japanese in civilian suit carrying a saber (later on I learned he was a Japanese army officer), another Japanese in civilian suit who acted as interpreter, and a Filipino young man, who was unknown to the undersigned, came to my house yard and there I went out from the sala to meet them. Then the Japanese officer said: "Captain? Captain?", to which I answered "No, I am a Judge of the Court of First Instance of Rizal." The Japanese officer and the Filipino and the Japanese interpreter then betook themselves to a corner near my automobile garage and there they talked in a low voice, but the undersigned neither distinctly heard nor understood what they were saying. Then the Filipino young man, who was then visibly very nervous, looked at me from head to foot and said in Tagalog: "Sila nga" (That's him), the young man pointing out his finger to the undersigned. At that moment my wife and my adopted daughter, who were also then at the yard, remarked that he (the Filipino young man) was telling falsehood. Whereupon the Japanese officer, apparently infuriated unsheathed his saber and while holding his saber above his head he made a sign for my wife and daughter to leave the place and go inside my house, which at once both of them did. Seeing all this, I asked the Japanese officer not to hurt my wife and daughter and that I was willing to follow and go with them (the Japanese officer and soldiers). Immediately after that the Japanese officer spoke in the Japanese language and then the two soldiers got hold of my arms, while a third aimed a revolver at my back. They took me to Eloisa Street again and from there they brought me to the intersection of Eloisa Street, Cataluña Street and Quezon Avenue.

Here there was a Filipino with his two hands tied together with one end of a rope, the other end of the rope being tied around an electric light post. The Japanese soldiers then untied the end of the rope around the electric light post, and with the same rope tied my two hands together at my back. Nearby there was a truck without cover parked on the street, and the two soldiers ordered the two of us Filipinos to get into the truck, but unable to climb myself the truck with my hands tied together at my back, two Japanese soldiers had to help me get into the truck. On the floor of the truck, in broad daylight and under the burning sun and with many people in the streets and at the windows of the houses around, and with the rope tied on my hands at my back, and in pajama I was left for about half an hour under guard by two armed Japanese soldiers. I was then only in pajama and was unable to change my cloth because the Japanese officer and soldiers immediately put me under arrest and took me out in the streets, and did not even have time to produce further evidence as to my true identity.

At this time First Assistant City Fiscal Gregorio Narvasa of Manila, who is a neighbor of mine, was coming home. He was not, however, permitted to go up his house but at a short distance from where I was, he was made to sit down on the sidewalk by the Japanese soldiers. A few moments later the Japanese officer in civilian suit and another Japanese interpreter with double-breasted coat came to the place. The latter recognized Fiscal Narvasa and the two of them talked in Spanish. The Japanese interpreter told Fiscal Narvasa that the Japanese were looking for two Filipino army officers who ran away through Eloisa Street and that if they would not find them they would bomb the vicinity. In reply, Fiscal Narvasa stated that those Filipino army officers were unknown to him, but that he knew that the undersigned was not an officer of the Philippine Army but a Judge of the Court of First Instance. Then in a loud voice the Japanese interpreter turned to me and propounded questions, asking me my age and my occupation, and if I knew Judge Arsenio Locsin. I gave my age and I told him that I was a Judge of the Court of First Instance of Rizal, that I had my commission in my house, and that Judge Arsenio Locsin is my cousin. After that, the Japanese interpreter (the one with double-breasted coat who was asking me questions) talked to the Japanese army officer, and after a while the Japanese officer ordered the soldiers who were guarding me to untie my hands, which the soldiers did. Afterwards I was permitted to go home.

Once back at home, and while seated at the ground floor of my house, I saw again two Japanese soldiers at the door calling me to go out, and I met them at the door. I seated myself on a chair near the door after giving them two other chairs but they did not sit down. They remained standing. About ten minutes later the Japanese army officer in civilian suit and the Japanese interpreter (this interpreter is distinct and different from the Japanese interpreter with double-breasted coat) came back again to my house and found me still under guard by two armed Japanese soldiers. These two soldiers later left my house upon order of the Japanese officer. Then the Japanese officer showed to me an electric cigarette lighter asking me, I presumed (the officer was speaking in Japanese language) if the cigarette lighter was mine, and when I answered "yes", he turned over to me the cigarette lighter. With the aid of the Japanese interpreter I informed the Japanese officer that my watch which was on a table at the sala that afternoon disappeared during the search and also a wallet belonging to a nephew of mine living with me in the same house, the wallet containing a two-peso bill, and a residence certificate. The watch and the wallet and its contents have never been recovered. All this while, the Japanese officer and the Japanese interpreter were talking to each other in the Japanese language, and before the two of them left my house that afternoon the Japanese interpreter said to me "Paciencia, Paciencia."

After all the Japanese officer and soldiers and the Japanese interpreters had left my house that afternoon, I learned that during the time I was away from home and tied and under guard by Japanese soldiers at the truck out in the street a certain distance from my home, the Japanese officer, the Japanese interpreter with double-breasted coat, and some Japanese soldiers went to my house and again they searched all the rooms and wardrobes in my house. Through the Japanese interpreter the Japanese officer told my wife to produce the "revolver", but my wife told them that I had none. In truth and in fact I never have possessed a revolver nor has any revolver ever been kept in my house. The Japanese soldier even threatened to fire at and shoot people at my house if no revolver was produced, but my wife again assured them that there was no revolver at all in my house, and that they could do whatever they pleased.

I entered the Philippine Government in 1909 first as a stenographer and later appointed Law Clerk and for 10 years as Assistant Attorney in the Bureau of Justice and now holding the position of Judge of the Court of First Instance for 11 years.

I am now 50 years of age and a sick man with gray hair, and visibly physically unfit and unable for military service or activity.

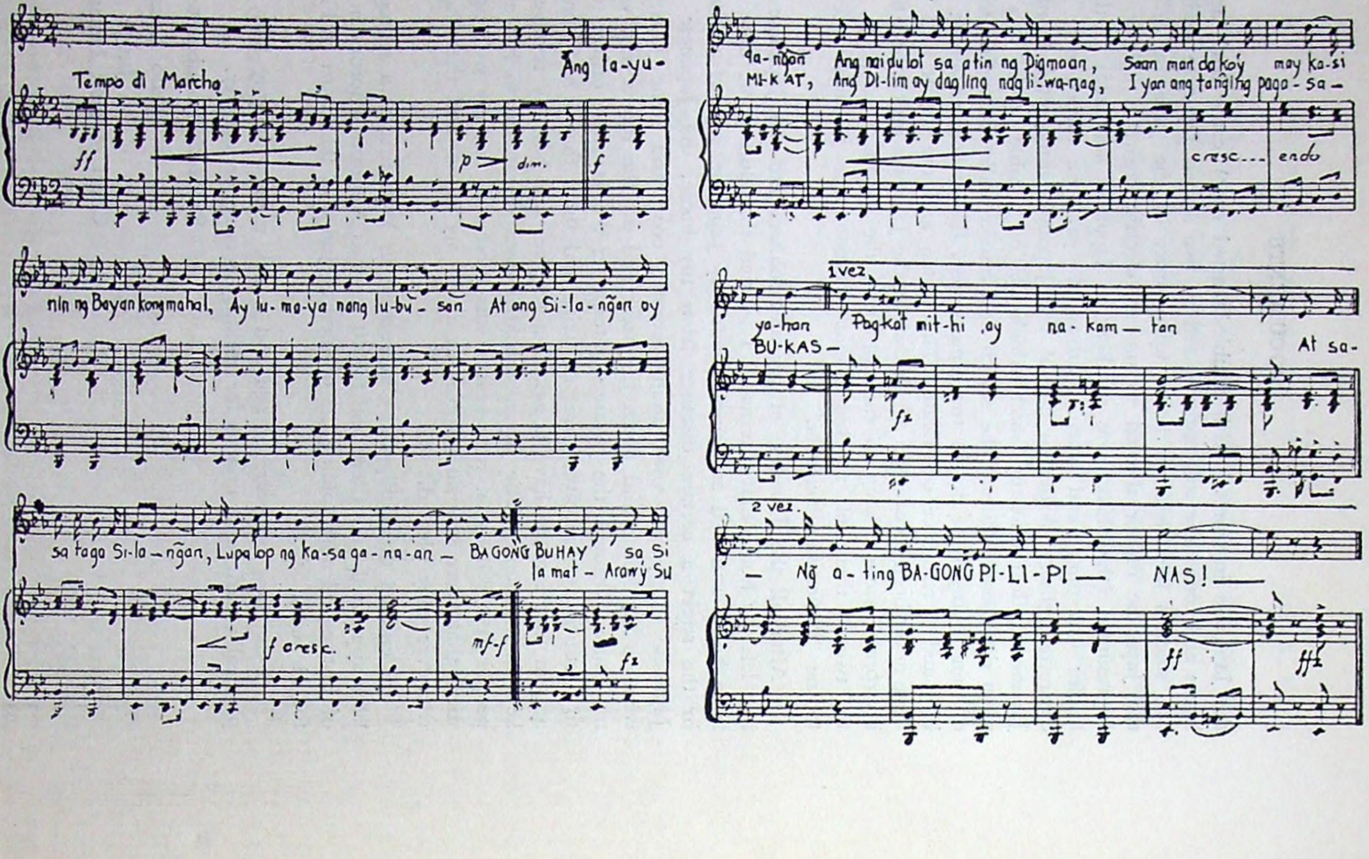
Respectfully submitted,

Diego Locsin
Judge
Court of First Instance of Rizal

Martsang BAGONG PILIPINAS

Titik ni
ISMAEL BLANCO

Tugtugin ni
LUCIO D. SAN PEDRO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Ambeth Ocampo

AMBETH R. OCAMPO